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ABSTRACT

Intended to promote mutual understanding and communication between Colombia and the United States, this lexicon shows how the two countries differ in their perceptions and evaluations of dominant themes and issues. The associative group analysis method was used in the study. One hundred American and 100 Colombian undergraduate students were instructed to list 15 important domains of life and then to write as many associative responses as possible to each of the items on their list. The high frequency responses from each group served as the basis for selecting the 120 stimulus themes used in the main data collection phase. The students' spontaneous free associations responses to these themes were then analyzed. Comparative findings, with the use of semantographs and text, are reported for the following areas: international relations and education, family and self, friendship and understanding, community and society, love and sex, religion and morality, health and well-being, education and upbringing, and economy and money. The general findings show that on certain psychocultural variables, such as perceptions, meanings, and value orientations, the intrasocietal/intracultural variations are distinctly smaller than variations between cultures. (RM)

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A COLOMBIAN-U.S. COMMUNICATION LEXICON OF IMAGES, MEANINGS, CULTURAL FRAMES OF REFERENCE

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ABSTRACT

In what important ways do Colombians agree and differ from U.S. Americans in their way of thinking, in their images, and in their subjective view of the world? How wide, how deeply rooted, and how consistent are their differences?

Developed under the sponsorship of the U.S. Department of Education's Division of International Education, the Communication Lexicon offers extensive data on Colombian and U.S. American images and meanings encompassing dominant trends in perceptions and motivations based on the indepth study of U.S. and Colombian student samples. It shows in a comparative presentation important similarities and differences in perceptions and evaluations of a broad variety of key issues ranging from self to government, from sex to capitalism.

The introductory chapters discuss the problems of cultural understanding and the use of this information along a communication strategy built on the recognition that in order to reach people we have to address themes which are dominant in people's minds. Furthermore, in addressing the dominant themes we have to take people's subjective understanding and cultural meanings into consideration. Chapters 3 through 14 of the volume present the Colombian and U.S. images and meanings of selected key themes from the following domains: (3) Family, Self, (4) Friendship, Understanding, (5) Community, Society, (6) Love, Sex, (7) Religion, Morality, (8) Health, Well-being, (9) Education, Upbringing, (10) Economy, Money, (11) Work, Achievement, (12) Government, Politics, (13) National Images, and (14) World Problems. The main differences and similarities are shown in visual presentation. General trends emerging across several themes and reflecting perceptual and motivational dispositions are discussed in the chapter summaries. They highlight differential Colombian and U.S. American psychocultural dispositions which affect interpersonal relations and communications.

Colombians are frequently considered as representatives of the most characteristically Hispanic country of Latin America. Our studies of Hispanic Americans (Mexican Americans, Puerto Ricans) tested in the United States offer interesting comparisons and underscore the information value of the Colombian data, both internationally and domestically. Our comparative studies of other culture groups (e.g., Egyptians, Koreans) are used to show how Colombians compare with other developing nations in their views on economic development, the future, the United States, etc.

PREFACE

The Communication Lexicon is a new concept; it is a new source of information in the field of language and area studies. Its focus is on people's way of thinking, their frame of reference, their characteristic outlook on life. Compared to the more traditional area studies, our main focus is not on history or religion or geography, not on tangible material realities of their existence, but rather on their shared subjective views of those realities which are dominant in their mind.

The focus of this analysis is essentially psychological; it is centered on perceptions and motivations which influence people's choices and behavior. Compared to individual psychology, the information represented by this volume is psychocultural in that it is centered on the shared perceptions and motivations which people with the same language, backgrounds, and experiences develop together into a shared cultural view or subjective representation of their universe.

The attention psychocultural factors are receiving these days follows from the growing realization that these influences are powerful and yet they occur without people's awareness.

Based on extensive empirical data produced through an analytic technique of indepth assessment, the Communication Lexicon offers the culturally characteristic system of meanings which members of a particular cultural community develop in construing their world.

At the level of specifics the lexicon discusses selected themes such as family, society, work, and entertainment and describes how they are perceived and understood by members of two cultures---in this case, Colombians and U.S. Americans. While the traditional lexicons give translation equivalent terms (e.g., "drug" in English and "droga" in Spanish), the communication lexicon describes how a particular group subjectively perceives and evaluates each theme (e.g., how members of two cultural collectives are predisposed to attach different subjective meanings to "drug" based on their different views, beliefs, cultural frames of reference).

At a more generic level the lexicon aims at the identification of broader trends of perceptions and evaluations. By analyzing a cluster of related themes (e.g., drugs, marijuana, drug addiction, etc.) the results tend to show consistent trends for a particular group (e.g., a strong Spanish emphasis on harmful social consequences).

Thus, beyond differences in the meanings in single selected themes, the present lexicon informs on perceptual and motivational dispositions which are likely to interfere with the mutual understanding and communication between Colombians and U.S. Americans in various domains of life from family to international relations. The information presented can help laymen and experts alike in their objectives to develop better understanding and rapport by showing what the important differences in meanings are and how they can be bridged by relying and expanding on what is shared. In this context the volume presents information in support of various educational and training tasks which require cultural sensitivity and interpersonal skills.

To serve these diverse objectives requires an imaginative, creative application of the cultural information along the principle that in order to be effective and successful in interpersonal relations and communication, one must be able to relate to the priorities, meanings, and frame of reference of those we wish to reach.

TABLE OF CONTENTS

Chapter 1. PSYCHO-CULTURAL FACTORS IN INTERNATIONAL RELATIONS AND EDUCATION 1

Chapter 2. SUBJECTIVE IMAGES AND MEANINGS: ASSESSMENT AND USE 7

Chapter 3. FAMILY, SELF 21

family, father, mother,
husband, wife, me

Chapter 4. FRIENDSHIP, UNDERSTANDING 43

friendship, friends, help,
understanding, togetherness, unity

Chapter 5. COMMUNITY, SOCIETY 61

freedom, equality, justice,
law, community, society

Chapter 6. LOVE, SEX 79

love, sex, man,
woman, marriage, divorce

Chapter 7. RELIGION, MORALITY 95

religion, God, morality,
guilt, conscience, shame

Chapter 8. HEALTH, WELL-BEING 115

health, mental illness, doctor,
hospital, life, death

Chapter 9. EDUCATION, UPBRINGING 131

education, intelligence, knowledge,
teacher, youth, science

Chapter 10. ECONOMY, MONEY 147

money, economy, employment,
unemployment, inflation, poverty

Chapter 11. WORK, ACHIEVEMENT 163

work, competition, cooperation
responsibility, security, progress

Chapter 12. GOVERNMENT, POLITICS 179

politics, government, authority,
power, nation, people

Chapter 13. NATIONAL IMAGES 195

United States, Americans, Colombia,
Colombians, Hispanics, Latin America

Chapter 14. WORLD PROBLEMS 211

world problems, war, democracy,
capitalism, human rights, future

REFERENCES 227

APPENDIX I THE U.S. AND COLOMBIAN GROUP RESPONSE LISTS

APPENDIX II THE ASSOCIATIVE GROUP ANALYSIS (AGA) METHOD:

Data Collection, Analysis, and Main Categories
of Inferences

CHAPTER 1

PSYCHO-CULTURAL FACTORS IN INTERNATIONAL RELATIONS AND EDUCATION

Progress in the physical and technological dimensions of communication has been phenomenal. It is rather common to speak of a communication revolution. This revolution is spearheaded by U.S. communication technology and the performance of U.S. communication industries.

As the senior author of this report observed in his recent testimony before the Committee on Foreign Relations of the U.S. Senate (Szalay, 1981) this success of the United States in the technological and commercial domains of communications is most impressive indeed; unfortunately, it does not carry over readily into the field of international and intercultural communications as shown, for instance, by such spectacular debacles as we have experienced in the context of Iran.

> ...Considering its communication technology and communications industries, the United States is undoubtedly the most advanced communicator in the world. There is no doubt that U.S. communications in such domains as journalism, the film industry, commercial advertisement, etc. are most successful. Yet, indepth studies of foreign peoples conducted by our Institute show that Americans and the United States are broadly misunderstood and misperceived in several critical respects. These severely affect the capability of the United States to lead the world toward a safer and better future.

There are several factors responsible for this situation. Some people claim that the relative neglect of this dimension is rooted in our contemporary system of education. Based on an extensive review of educational resources and performance, a special committee appointed by the president of the United States concluded in its final report (1979) that:

> ...the increasingly hazardous international military, political and economic environment is making unprecedented demands on America's resources, intellectual capacity and public sensitivity... At a time when the resurgent forces of nationalism and of ethnic and linguistic consciousness so directly affect global realities, the United States requires far more reliable capacities to communicate with its allies, analyze the behavior of potential adversaries, and earn the

> trust and the sympathies of the uncommitted. Yet, there is a widening gap between these needs and the American competence to understand and deal successfully with other peoples in a world in flux (p. 1).

Culture---An Invisible Stumbling Block

Probably most of the reasons we may use to explain this somewhat perplexing difference in performance can be subsumed under the somewhat vague category: "cultural."

Several leading experts commenting on U.S. performance in international communication agree that the critical stumbling block is culture. Probably because of the wealth, size, power, and intensive technological-material orientation of the United States, there seems to be little appreciation for the pervasive fact that people whose background, life conditions, and collective experiences are different from those of mainstream Americans tend to see the world differently; they do not follow our rationale, our common sense. Although this is recognized in principle and it receives full moral approval along our commitment to the ideals of pluralism, psychocultural dispositions are largely overlooked in their practical implications, domestic as well as foreign.

Cultural anthropologists have done extensive work in studying and describing vast numbers of cultures, focusing primarily on remote tribes, exotic populations, their folkways, artifacts, and life styles. While much of this has become popular reading, E. T. Hall, a noted anthropologist and author of Silent Language, observes that the recognition of culture as a hidden but powerful psychological reality progresses slowly. It is still little understood that culture shapes psychological dispositions, that it influences our own views and behavior as much as it does those of other peoples. As Hall (1959) puts it:

> Culture is not an exotic notion studied by a select group of anthropologists in the South Seas. It is a mold in which we are all cast, and it controls our daily lives in many unsuspected ways...many of which are outside our awareness and therefore beyond conscious control of the individual.

Hall (1966), along with many others in his field, underlines the importance of culture in creating these strong dispositions to see and understand the world in particular ways:

> People from different cultures not only speak different languages, they inhabit different sensory worlds. Selective screening of sensory data admits some things while filtering

out others. This means that experience as it is perceived through one set of culturally patterned sensory screens is quite different from experience perceived through another.

Cultural understanding presents under such conditions a complex and demanding task. As Robert Hanvey (n.d.) observes, the task goes beyond learning geography or demographic information:

> It is one thing to have some knowledge of world conditions. The air is saturated with that kind of information. It is another thing to comprehend and accept the consequences of the basic human capacity for creating unique cultures---with the resultant profound differences in outlook and practice manifested among societies. These differences are widely known at the level of myth, prejudice, and tourist impression. But they are not deeply and truly known---in spite of the well-worn exhortation to "understand others." Such a fundamental acceptance seems to be resisted by powerful forces in the human psychosocial system. Attainment of cross-cultural awareness and empathy at a significant level will require methods that circumvent or otherwise counter those resisting forces.

Although people with a different cultural frame of reference frequently share some of the same concerns about common human problems such as health or education, they often approach them quite differently. How a newly implemented program is received by different cultural groups is rarely a matter of its purely objective merits. As numerous examples show, the success of programs requiring people's participation depends greatly on their intangible psychocultural dispositions. Whether a program aims at domestic or at overseas culture groups, whether it involves health services, elementary education, drug counseling, or job training, its success depends frequently more on people's perceptions of the program than on its actual benefits.

In the practical context of training Americans for overseas assignments Foster (1969) has emphasized the need to acquire a deeper understanding of culture and its influence on human behavior.

> The most significant differences are not customs or the more overt characterstics such as dress, forms of greeting, or food, since these are generally readily visible and quickly learned, and since adherence may not be expected of foreigners. Far more significant are the more subtle and commonly shared attitudes, values, assumptions, and styles of thinking that become part of every person as he grows up in his social environment. Because they are so much a part of him, he has little reason to question them or to be conscious of how much they determine his behavior.

Education for Better Understanding and Performance

According to an American Council on Education report (1975), the lack of cultural awareness and knowledge is both a domestic and an international problem with serious implications:

> ...the American educational system...is woefully backward in helping to prepare the nation's people for effective coping in a thoroughly interdependent world. Unless this condition changes, America will lack both informed leadership and an active citizenry capable of negotiating the troubled and dangerous waters of the future.

The report of the President's Commission on Foreign Language and International Studies (1979) stated that "the need to inform the American public of the role that other languages and cultures play in our lives has never been more crucial" (p. 47):

> ...The Commission views as a priority concern the failure of schools and colleges to teach languages so that students can communicate in them....Paralleling our professional language needs, foreign language instruction at any level should be a humanistic pursuit intended to sensitize students to other cultures, to the relativity of values, to appreciation of similarities among peoples and respect for the differences among them (p. 28).

Margaret Mead (1951) placed the problem of culture into global perspectives when she said:

> A primary task of mid-twentieth century is the increasing of understanding, understanding of our own culture and of that of other countries. On our capacity to develop new forms of such understanding may well depend the survival of our civilization, which has placed its faith in science and reason but has not yet succeeded in developing a science of human behavior which gives men a decent measure of control over their own fate.

Leading anthropologists such as Margaret Mead (1945) and Edward T. Hall (1959) and psychologists such as George Miller (1967), Charles Osgood (1957), and Roger Brown (1958) have acknowledged that psychocultural meanings and intercultural communication constitute a particularly important but evasive field of inquiry which Hall (1959) has cogently labelled the "hidden dimension": "Culture hides more than it reveals, and strangely enough, it hides most effectively from its own participants."

New Insights Through New Data

The present volume, as a result of an in-depth comparative study of Colombian and U.S. American samples of matching sociodemographic composition, aims to promote the recognition of the role of psychocultural factors in general and to promote mutual understanding between Colombians and U.S. Americans in particular. The communication lexicon is designed to serve as a tool of international education and intercultural communication by making the hidden but powerful psychological reality of culture accessible, identifiable, and teachable.

By showing how particular culture groups vary in their perceptions and evaluations of dominant themes and issues the lexicon informs on the subjective perceptual and motivational trends which are characteristically evasive to empirical assessment. By identifying consistent perceptual and motivational trends across broad domains of perceptual-semantic representations, the lexicon informs about the culturally dominant psychological dispositions. It promotes the understanding of culture as a hidden framework of psychological organization which predisposes what people see, how they see it, and what they may do.

By providing parallel findings on the Colombian and U.S. perceptions and meanings, the lexicon offers new and timely insights into the cultural frames of reference of these two groups compared on important domains which influence their relationship, rapport, and future interactions.

In the main body of this lexicon (Chapters 3 to 14) we present comparative findings on Colombian and U.S. American images, meanings, and broader perceptual and motivational dispositions which are likely to influence communications and other types of behavior as well as international relations and cooperation. To place these findings in proper perspective, the next chapter will give a short summary account of the major characteristics of the data, the samples, the approach, and other details relevant to the various applied uses of the information.

CHAPTER 2

SUBJECTIVE IMAGES AND MEANINGS: ASSESSMENT AND USE

In view of the novelty of the information produced by the Associative Group Analysis method, it is of particular importance to examine its origin and the characteristics which bear closely on its utilization. Following a brief description of the method will be a discussion of those characteristics of the information which set it apart from the main sources of knowledge the reader is familiar with. A review of these characteristics offers a natural opportunity to discuss potential contributions and limitations.

THE SAMPLES AND DATA COLLECTION

This volume is based on a comparative study of student samples of the same age and educational levels who were tested in Bogota, Colombia, and in the Washington, D.C. area of the United States. Both samples included 100 students with an equal number of males and females. The majority of the U.S. samples were undergraduates from a broad variety of fields of study at the University of Maryland. The majority of the Colombian sample were undergraduates also from a variety of major fields of study at the University of Javeriana in Bogota, Colombia. There are, of course, wide regional, social class, and ethnic variations both among people in the United States and in Colombia. A hundred students tested in the capital cities cannot be considered representative of the entire population. In which particular ways the sampling is likely to affect the generalizability of the findings will be addressed later.

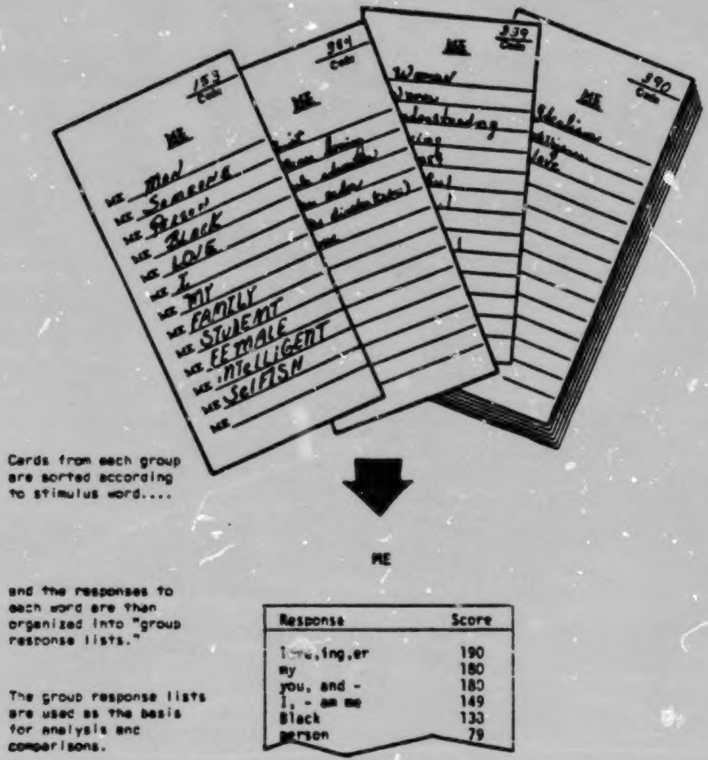
The data collection was organized in Colombia by Professor Eloise Vasco and Professor Antoine Kattah, and in the United States by Lorand B. Szalay, principal investigator. The first phase of the data collection involved the selection of stimulus themes that would represent the highest priority domains and themes for both cultures. In the second phase the administration of the Associative Group Analysis using 120 selected stimulus themes to the U.S. and Colombian samples produced the data presented in this volume.

THE METHOD: ASSOCIATIVE GROUP ANALYSIS

The Associative Group Analysis (AGA) is a nondirective analytic technique developed for empirically assessing dominant perceptual and motivational trends characteristic of groups of different social and cultural backgrounds. It relies on the analysis of thousands of spontaneous free associations produced by medium sized samples (N=100) to systematically selected stimulus themes in unstructured multiple response tasks. This special use of word associations follows the theoretical orientation initiated by the pioneering work of Noble (1952) and Deese (1962). As described in the monograph Subjective Meaning and Culture (Szalay and Deese, 1978), the Associative Group Analysis reconstructs the subjective images and meanings of selected themes (e.g., drug) as seen by a particular social or cultural group from the distribution of their free associations. AGA has been extensively tested and used in a variety of investigations over the last twenty years (see list of publications in Appendix II).

In agreement with the theoretical position of Charles Osgood (1957), images and meanings are conceived as "multicomponential." In simple language we may say that an individual's mental image of DRUG goes beyond its denotation or referent (i.e., a substance with physiological effects); it includes other important elements such as hope for cure, fear of side effects, trust or distrust, and other subjective reactions which vary from person to person or from group to group and which generally elude logical inquiry. A Christian Scientist and a drug addict will have distinctly different psychological images of drugs based on their different experiences and frames of reference.

In a pre-test the U.S. American and Colombian students were instructed to list 15 important domains of life and then to write as many associative responses as possible to each of the items on their lists. The tasks were performed in Spanish by the Colombian students and in English by the U.S. American students. The high frequency responses from each group served as the basis for selecting the 120 stimulus themes used in the main data collection phase. The students who participated in these free verbal association tasks were given sets of randomly ordered cards (Figure 2.1), each carrying twelve occurrences of one of the stimulus themes in their native language. They were instructed to write on each line any response that occurred to them in the context of the stimulus word and were allowed one minute to fill in each card. The association task produces a large quantity of responses; on the average, six to seven associations were produced by the subjects to each stimulus word. Scores were assigned to these associations on the basis of frequency and rank in the individual response sequence.


153
Code
ME
ME Mad
ME Someone
ME Person
ME Black
ME LOVE
ME I
ME MY
ME FAMILY
ME STUDENT
ME FEMALE
ME INTELLIGENT
ME Selfish
ME
984
Code
ME
330
Code
ME
Woman
390
Code
ME
ME

Cards from each group are sorted according to stimulus word....

and the responses to each word are then organized into "group response lists."

The group response lists are used as the basis for analysis and comparisons.

ME

Response	Score
love,ing,er	190
my	180
you, and -	180
I, - am me	149
Black	133
person	79

Figure 2.1 Response cards and group response lists.

In the numerous reactions elicited to a particular word theme the high frequency responses indicate important mosaic elements of the group's subjective image; the less frequent responses indicate less important ones. For example, in Table 2.1 the responses of American and Puerto Rican students to MARIJUANA inform about their perceptions of and attitudes toward marijuana. The Puerto Rican responses addiction, illness, harmful, and death indicate a preoccupation with the risks and negative consequences of using marijuana. The U.S. responses fun, party, and high indicate that the American students view marijuana more as a source of enjoyment.

Whether the stimulus theme is marijuana or ancestors or nuclear energy, the distribution of spontaneous responses (such as shown in Appendix I) provides an empirical basis for reconstructing each group's salient perceptions and motivations. Since the number and diversity of responses make a quick identification of the dominant response trends difficult, several analytic procedures have been developed to extract the relevant information.

Table 2.1

Ten Most Frequent Associations to MARIJUANA

U.S. American Students		Puerto Rican Students	
Response	Score	Response	Score
smoke	135	drug, dope	189
party	111	addiction	54
drug, dope	107	cigarettes	46
high	86	illness	43
joint	85	problems	38
grass	84	vice	38
weed	51	harmful	37
stoned	40	youth	34
pipe	29	death	30
plant	26	jail	27
Total Scores	975		731

Identification of Main Perceptual Components. The top responses to MARIJUANA readily reveal that the Puerto Rican students perceive greater danger and risk in marijuana than do the U.S. students who perceive it more as a matter of entertainment. Nonetheless, a systematic content analysis, based on categorization of the responses, is required to identify all the salient perceptual and attitudinal trends. This procedure is discussed briefly in Appendix II (pp. 5-7) and the summary results are illustrated in Table 2.2. The percentage figures for the four categories---"Illness, Death," "Bad, Vice," "Illegal, Jail," and "Drug, Addiction"---indicate negative evaluations which are more salient to the Puerto Ricans than to the Americans.

Table 2.2

MARIJUANA

Main Components of Perception and Evaluation by American and Puerto Rican Students

Main Components	Percent of Total Score US	PR
Pot, Grass	31	4
Joint, Cigarette, Smoke	29	7
High, Stoned	13	-
Party, Fun	7	-
Problems	-	5
Youth	-	7
Illness, Death	1	11
Bad, Vice	1	12
Illegal, Jail	6	15
Drugs, Addiction	13	32
Miscellaneous	1	7
Total Scores	975	731

The content analysis procedure was used to reconstruct how the specific themes included in this report are perceived and evaluated by the U.S. and Colombian student groups. To show the results of the content analysis (as presented in Table 2.2) in a simple visual form, we use "semantographs" (as illustrated in Figure 2.2).

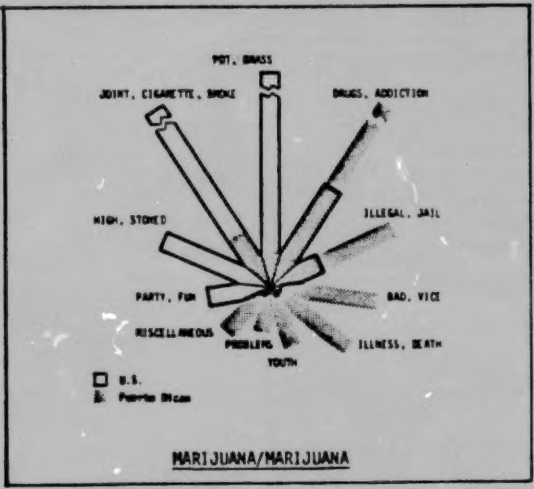


Figure 2.2 Main Components of Images and Meanings by U.S. and Puerto Rican Groups.

The semantographs offer a simple graphical representation of the relative salience of the main components by using bars in a circular arrangement. This visual presentation helps in comparing the two culture groups by giving a quick summary impression of how the two culture groups compare in their perceptions.. The bars with the greater amount of overlap indicate elements of meaning on which there is close agreement. Conversely, the bars with substantial differences in length indicate components on which the two culture groups differ in their perceptions.

The semantographs are used to convey to the reader how the U.S. and other culture groups compare on the dominant components of perception and evaluation of the selected themes. The reader may then turn to the descriptive text which summarizes the main similarities and differences in their perceptions. The data underlying these discussions are usually presented in an appendix. The reader interested in some particular detail then may refer to the appendix to see the specific responses given by each group. In some instances the salience of a particular component may appear to be about equal for the two groups in the semantograph but the detailed response lists often reveal clear group differences within the component. In the analysis of the cultural frames of reference we focus on patterns and trends which emerge with consistency across related issues and themes.

Dominance or Subjective Importance. A simple visual inspection of the group response list (see Table 2.1) readily shows us the many technical and slang terms associated with marijuana and its use, suggesting the familiarity of the U.S. group with this drug. A measure specifically focused on the subjective importance of the themes studied is the "dominance score," which is based on the relative number of associations. The dominance score takes advantage of a well established potential of word associations (Noble, 1952) to reveal how meaningful or subjectively important a theme is to a particular group by the number of responses produced within a certain time (e.g., one minute). As previous studies have shown, the number of reactions (as reflected in this case by the higher U.S. and lower Puerto Rican total response scores) is a valid measure of the importance of a particular theme to a particular group. Its calculation is discussed in Appendix II and the numerical values are shown in Appendix I as the total adjusted scores in the percentage tables included for each theme.

Appendix II discusses other measures useful in reconstructing the organization and important parameters of the perceptual/motivational system of a particular group. It also contains reliability and validity data on the different measures, a discussion of findings from various domestic and overseas studies, and a list of publications reporting on AGA-based analytic findings. Research based on the AGA method has been published in monographs and professional journals representing several social and behavioral science disciplines (e.g., Journal of Personality and Social Psychology, Journal of Communication, American Anthropologist, American Political Science Review).

MAIN CATEGORIES OF FINDINGS RELEVANT TO INTERCULTURAL UNDERSTANDING AND EFFECTIVE COMMUNICATION

The information included in this volume has been organized to help U.S. Americans understand Colombians and to help Colombians understand U.S. Americans in the various contexts of their interactions. The Lexicon provides information along three dimensions relevant to communication.

What is important. It needs little documentation that the attention a particular message receives will depend essentially on the communicator's ability to relate to the main interests and expectations of his audience. In other words, it is important to know what has high priority and subjective importance to other people. It is apparent from the findings of the present study that Colombians do have different concerns and expectations than U.S. Americans. The themes having high subjective importance to Colombians and U.S. Americans were identified in the first phase of our study by an established theme selection procedure described in Current Anthropology (Szalay and Maday, 1973). The dominance data reflect the Colombians' familiarity and level of concern with selected topics on an inferential basis; they provide insights into subjective priorities which the group itself might not estimate correctly if directly questioned.

How Is It Understood. A second key to effective communication is the speaker's ability to relate to the dominant concerns of others in a way which makes good sense to them. As illustrated by the example on Anglo and Hispanic American perceptions of Marijuana (Table 2.2), subjective meanings vary. When the communicator discusses the subject of drugs with such different groups of people, the effectiveness of his communication will depend critically on familiarity with his audience's subjective meanings and with his ability to adapt to those meanings. The information presented in the following chapters regarding selected key communication themes will help to recognize the important ways in which the subjective meanings of Colombians and U.S. Americans differ. Components which show higher salience for the U.S. Americans than for Colombians would be given greater attention by people Americans are used to dealing with but would be less important to people in Colombia. For instance, in relation to drugs, physiological dependence and medical treatment are components which Colombians tend to treat more lightly, while the aspects of danger and social protection are more salient for them than for U.S. Americans. It is these areas which naturally require close attention from the point of view of adapting communication. The potential of the communicator to promote mutual understanding depends on his ability to use the priorities and meanings of a particular group as the realistic point of departure.

Earlier studies (Szalay, Lysne, and Bryson, 1972) have shown that associative data reflecting salient cultural perceptions and dispositions of a particular group can be used to produce effective and meaningful communication. The principle for using this information on culturally salient perceptual and attitudinal components is simple. The more we capitalize on components that are salient for that particular group, the greater is the chance of producing communications which are relevant to members of that group.

How is It Integrated Into People's Frame of Reference. The cultural data presented in the following chapters reveal broad general characteristics of the cultural frame of reference. These characteristics emerge from consistent trends observed across themes. For instance, findings on drugs, addiction, and alcoholism showed that Anglo Americans consistently stressed physiological dependency or medical treatment while Hispanic Americans were concerned more with dangers and negative social consequences. These consistent trends reflect shared psychocultural dispositions frequently labelled culture traits. The Hispanic American concern with the social consequences of addiction ties in with their general emphasis on social responsiblity and social morality. In turn, this syndrome of dispositions reflects the social-personalistic frame of reference of Hispanic Americans. Such traits have particular importance in communications as well as in interpersonal relations.

The consistency observed in the salience of certain perceptual and attitudinal components shows that cultural meanings are not discrete, independent entities. They are actually mosaic elements of a representation system influenced by the shared experiences of the cultural collective. These perspectives and priorities set dominant patterns by which people organize their life experiences and cope with their external world. These patterns have their own intrinsic logic or rationale. Once these patterns have been incorporated into people's subjective view of the world, they exert continuous control over their choices and behavior without their conscious awareness. Since these trends and patterns are the products of the same internal logic and perspectives, once they have been identified, it is not difficult to observe them without being engulfed in endless details.

THREE MAIN AREAS OF APPLICATIONS: POTENTIAL CONTRIBUTIONS AND LIMITATIONS

To put the Communication Lexicon to effective use the user must be aware of its potential and natural limitations. Since the information is new, it is particularly desirable to understand in what important ways it differs from conventional resources with which the reader is familiar, such as traditional bilingual dictionaries, foreign area guides and handbooks, and survey research.

1. Language Instruction: Emphasis on Communication

The most convenient form of presentation for use in language instruction is the "communication lexicon". Probably the first question to address is how it differs from the bilingual dictionaries presently being used in language learning. The most important difference is that they inform on different types of meanings. Conventional dictionaries focus on the denotative meanings or lexical meanings. Using our previous example, the lexical meaning of "drug" can be defined as "a substance with medicinal or narcotic effects." The subjective meaning of the word includes this and a great deal more. The communication lexicon focuses on the subjective psychological meanings of the words we use to communicate. As previously discussed, this encompasses how a person thinks and feels about drugs. Linguists and lexicographers tend to dismiss subjective meanings as irrelevant to their discipline. From the angle of effective communication the role of psychological meanings is quite obvious. Without knowing the Christian Scientist's meaning of "drug" it will be hardly possible to understand his behavior, e.g., his rejection of medicine even at the expense of life. Communications which do not take subjective meanings into consideration have a much greater chance of being misunderstood. It is not surprising to anyone familiar with these groups that they would have different meanings and that their subjective meanings bear on their behavior.

The example of the Christian Scientist and drug addict presents a simple contrast of people living in the same society. The example on MARIJUANA presented a cultural contrast, illustrating the substantial differences in subjective meanings that can exist between Anglo and Hispanic groups, i.e., between large communities with different languages and different cultures. The contents of the present volume are a rich source of information on the subjective meanings of the U.S. and Colombian groups studied. The scope and nature of their differences makes it clear that we are facing here dispositions which do bear on language use and affect communications.

The traditional bilingual dictionaries show which Spanish word corresponds to which English word on the basis of having the same referent. Such English and Spanish word pairs are treated then as identical in meaning. By showing that words which are considered to be translation equivalent frequently have different subjective meanings, the Communication Lexicon introduces valuable new information into the field of language instruction.

The report of the Presidental Commission on language and area studies places heavy emphasis on the need for better understanding and better communication. While our data are recognized for their potential in this respect, their broader use is presently limited by the lack of textbooks and curriculum material which provide for the integration of this new type of information into the language teaching process.

2. Foreign Area Studies: Emphasis on Psychocultural Population Characteristics

"Foreign area studies" provide a detailed description of a particular country's climate, geography, history, religions, economic conditions, social stratification, political organization, etc. Compared to the abundance of top quality information in these concrete areas of life, information on the relevant psychocultural characteristics of the population is frequently scarce, stereotypical, and biased. The somewhat uncertain status of information on human population characteristics in the field of foreign area studies is due largely to the hidden psychological nature of these human dispositions and their evasiveness to direct observation and empirical assessment. Most foreign area specialists have a professional background in the physical or biological sciences and prefer to deal with directly observable hard facts. Few of them would question that international relations and effective communication depend heavily on certain deeply ingrained dispositions of particular groups, their cultural background, experiences, shared beliefs, etc. Yet, as important as these dispositions may be, there is a natural tendency to avoid them, at least as long as they are assigned to the domains of inaccessible imponderables.

The present effort to map and compare psychocultural dispositions aims to change this situation. Indeed, it becomes eminently apparent from this volume how frequently Americans and Colombians diverge in their perceptions of certain realities, how

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*An outstanding example of this type of resource is the area handbooks produced by the Foreign Area Studies orgnization of the American University in Washington, D.C.

they differ in their perceptions of themselves and others, in their perceptions of politics, economics, etc. It is not our task to resolve whose perceptions are most accurate; our aim is to inform about these "invisible" facts about perceptual dispositions as they are shared within a particular culture and as they frequently separate people of different cultural background. What underscores the importance of the information on perceptual and motivational dispositions is their potential to interfere with our capability to deal with the concrete facts and realities of life, including those about ourselves and others.

3. Survey Research: Emphasis on an In-Depth Analysis

A third major field of application is in survey research, one of the most important sources of social science information. Opinion research is interested in people's attitudes and opinions on such political issues as the president's treatment of the Middle East crisis, the legalization of abortion or the use of marijuana. The percentage of the population in agreement, in disagreement, or undecided on a particular issue is the focus of interest. On issues like the popularity of the president, the capability of the polls to trace the changing mood of the people with accuracy is the main contribution rather than to do an in-depth analysis of their views or broader belief systems.

Just about the opposite is true about the AGA-based assessments. This approach does not ask narrowly focused questions or elicit rational judgments or opinion statements. Our primary interest is in the main perceptual and motivational trends which predispose people to approach complex social and political realities in certain predetermined ways. These tendencies are deep and relatively enduring and therefore do not require monthly tracking but a rather infrequent in-depth assessment.

Structured opinion surveys focused on single issues chosen along the investigator's priorities or interests call for personal judgments (i.e., do you agree with..., do you approve of...). The unstructured AGA method seeks to reconstruct people's belief system or subjective representation of their world along their dominant priorities and natural parameters of organization. We are not asking whether people think that the use of marijuana should be legalized, but how people view marijuana, thereby providing ample opportunity for people's natural perspectives to emerge (e.g., its entertainment value, its perceived threat to personal health etc.).

These differences may help to explain how the two approaches are complementary in nature. This complementary relationship has several practical implications. While opinion surveys have their classical strength in providing sensitive tools for tracing the changing mood of people by calling on their judgment, the AGA approach offers new opportunities for the in-depth analysis of subjective meanings and beliefs along parameters which people are themselves frequently unaware of. Opinion surveys are quick, straightforward and economical in domestic applications where people's meanings and opinions are well known, and the main question then is to determine the actual distribution. In-depth assessment is desirable in application to populations whose meanings and beliefs are as yet unidentified. Experts on overseas surveys are well aware of the problem that people in different countries have different meanings of the key notions involved. Our findings have shown, for instance, that socialism denotes in certain countries a democratic system with strong social legislation such as represented by Sweden or England; in other countries socialism is by and large synonymous with communism and people think primarily of the Soviet Russian or Chinese Communist systems. Survey questions which ignore these differences in meanings are naturally bound to produce distorted results.

GENERALIZABILITY OF THE FINDINGS

In social science research the generalizability of the results is naturally related to the population samples used. Since various parameters of the population are likely to affect the distribution of attitudes about a particular issue, generalizable results about attitudes and opinions can only be obtained by relying on statistically representative samples. Since psychocultural characteristics are more evenly distributed throughout the population their representative sampling poses different requirements. In a culture characterized by strong sex role differentiation, for example, it is not necessary to go through the demanding task of statistically representative sampling of the entire population to arrive at the culturally characteristic male role model or family organization. Our strategy is to use samples of matching socio-demographic composition, that is, samples of the same age and sex composition, educational level, etc. In this way we are eliminating differences which could be attributable to the most important socio-demographic variables and approximate a situation in which the critical difference between the groups is cultural background. The differences found between such samples can be safely attributed then to culture.

This approach of concentration on cultural differences between culture groups of matching socio-demographic composition naturally does not deny the importance of differences within subcultures, social strata, age groups, etc. In the context of the present Lexicon it is important to recognize the considerable intracultural, intrasocietal diversity not only within the United States but also in Colombia where there are large social and economic class differences, sharp rural-urban and regional contrasts in life conditions as well as a broad variety of different Indian populations. Where funding permits, we use several groups drawn from major population strata, e.g., college students, farmers, urban workers, etc. When we can use only one pair of matching samples, as in the case of the present study, we consider this merely the first critical step in approaching a complex situation. Indeed, in our studies of several other countries, e.g., Korea and Jordan, our first comparative bicultural comparisons have been followed up by scholars from the particular foreign countries who were in the position to make further comparisons within their own culture.

Based on the results of these intrasocietal comparisons, our present strategy of focusing first on the intercultural comparison and considering the intracultural, differences as somewhat secondary at that point seems to be well justified. The psychocultural differences within a particular national/cultural sample (e.g., between low and high income groups) were found to be substantially smaller than the differences between two comparable cultural samples (e.g., Hispanic Americans and Anglo Americans) (Szalay et al., 1976). Similar results were obtained in a larger cross-cultural study of American and Korean students, workers, and farmers (Szalay and Maday, in press).

The findings of these studies consistently show that on certain psychocultural variables, such as perceptions, meanings, and value orientations, the intrasocietal/intracultural variations are distinctly smaller than the variations between cultures. Our previous work using matching Anglo and Hispanic American samples and a recent in-depth study of several Puerto Rican, Cuban, and Mexican American samples allow to place the findings on cultural differences into proper perspectives. The preliminary results of our comparative study of domestic Hispanic samples support the rationale of this approach. Although they do show some sizable and important differences, the single most critical factor accounting for the differences among Hispanic groups is their level of acculturation to the "mainstream" U.S. culture. This is particularly apparent with Mexican Americans from the southern and western parts of the United States. Against the background of these intra-Hispanic differences, or what we may label sub-cultural differences, comparisons with matching Anglo American samples show clearly that the main differences are by far those which exist between these representatives of two major world cultures: Anglo Americans and Hispanic Americans.

The empirical findings drawn from these studies support the conclusion that despite considerable subcultural differences among diverse domestic Hispanic groups, Hispanic Americans show a broad variety of common characteristics which provide a solid psychological foundation for their identification as an Hispanic American culture.

The present comparisons of Colombians with these Hispanic American groups add another important dimension which bears on the question of representativeness. In a strict statistical sense our Colombian sample was certainly not representative of the numerous Hispanic American groups previously studied. Compared to them, Colombians are, for instance, certainly much less influenced by the U.S. American culture. Exactly because of this statistically more extreme position reflecting Hispanic psychocultural dispositions in a relatively less adulterated form, Colombia can be rightfully regarded as culturally more representative. The importance of this observation is less theoretical than practical. From the angle of cultural understanding and international education clear patterns of psychocultural dispositions are usually more useful than a large number of mixed and less distinct ones.

The more empirical data become available, the more it will be possible to move simultaneously in two seemingly opposite directions---to enhance knowledge on important specifics (e.g., on particular populations, on psychocultural dispositions) and to develop a better grasp of such general issues as "how much we share, how much we differ culturally" (Szalay, in press).

CHAPTER 3

FAMILY, SELF

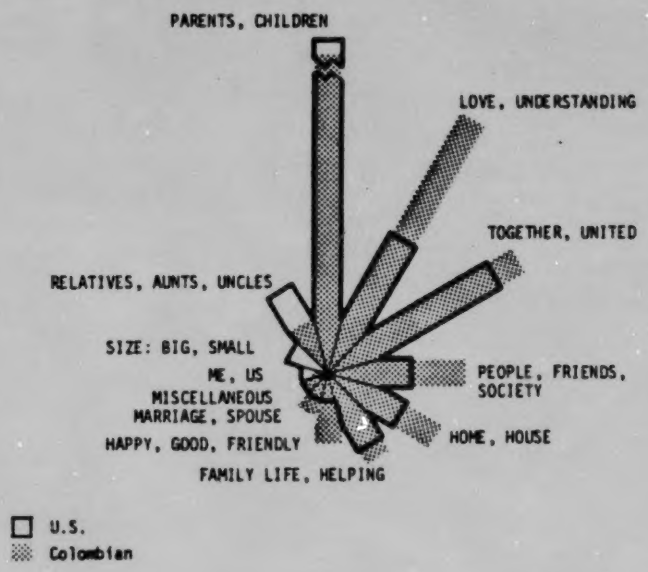
Family is undoubtedly the most universal and most elementary human organization common to all cultures. Yet parallel to this universality the organization of the family, the relationship of its members, and the ties between particular family roles show considerable variations. These variations follow from cultural views, norms, and value orientations that are deeply rooted in early child-hood experiences. They involve processes of conditioning and learning of which people are mostly unaware and which are variously referred to by such summary labels as socialization or enculturation. Since family serves as the main framework for transmitting a particular culture, it offers some unique opportunities for understanding culture and the origin of cultural differences.

The literature on the Hispanic family is rich in observations suggesting that Hispanic parents adopt a directive style of upbringing, that they stress parental authority, respect, obedience and discipline in raising their children, compared to U.S. American parents who are inclined to stress independence and autonomy (Heller, 1966; Ramirez, 1976; Szapocznik, 1978). Since the style of upbringing is a much debated source of cultural differences it is interesting to examine the parent-child relationships, as well as the main differences characteristic of Colombian and U.S. American culture attributable to the style of upbringing.

Our comparative studies of other cultural groups (Szalay, Moon, and Bryson, 1973; Szalay and Pecjak, 1979; Szalay, Hilal, Mason, Goodison, and Strohl, 1978b) have shown some consistent trends in the organization and cohesion of the family. U.S. Americans were found to emphasize affective ties, particularly the love-based relationship. Their views convey an image of the nuclear family as a small, voluntary association which serves primarily the affective-emotional satisfaction of the marriage partners. In contrast, the traditional cultures were found to view family as a large and stable social institution with less emphasis on affective ties. The traditional nature of the Colombian society and the predominantly affective nature of Hispanic interpersonal ties suggest two trends whose combined effects are hard to predict.

Furthermore, the U.S. and Colombian comparisons offer some useful insights into the relationship of culture and personality organization. Leading culturologists such as Riesman (1950), Slater (1970), Hsu (1970), and others observe essential differences between the individualistic, autonomous self reliance of U.S. Americans compared to the familistic orientation of traditional cultures which promote the subordination of the self to group interest. These contrasting modalities in self image and personality organization are explained by different styles of upbringing in the literature. In view of the in-depth nature of our assessment, some empirical insights into these usually inaccessible layers of personality organization could be of special interest.

In comparing the U.S. American and Colombian views of family we are interested in finding empirical answers to such questions as: Does the relationship among family members differ substantially within American and Colombian families? Are the roles of the family members the same, or do they function in different types of relationships? Are there identifiable differences in affective ties? Are there differences in interpersonal relations within the family which may affect interpersonal relations in society at large?



FAMILY/FAMILIA

Main Components of Images and Meanings by U.S. and Colombian Groups.

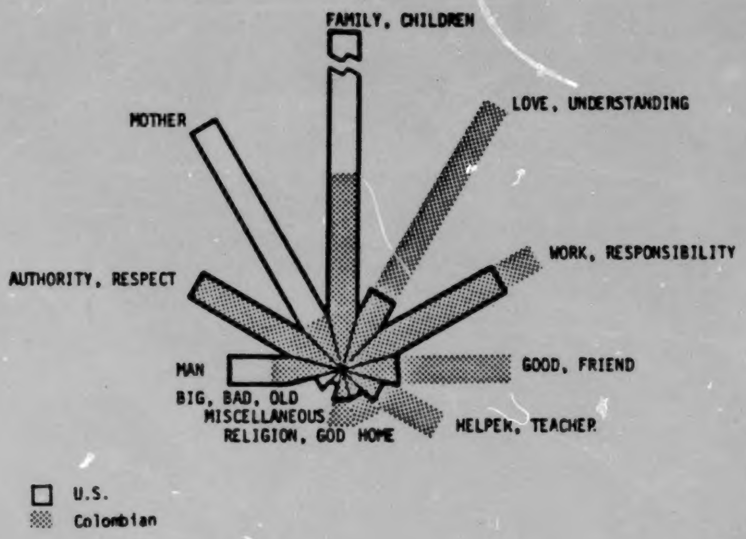
The actual responses given by the groups are shown in Appendix I, p. 3.

FAMILY/FAMILIA

Both Americans and Colombians emphasize the cohesive character of the family. Americans think mainly of "togetherness" in the sense of individual people living together. The leading ideas are union (union) and unity (unidad) to the Colombians. As will become apparent later, to Colombians union suggests a closer bond, a certain subordination of the individual's priorities and interests to those of the group---in this case, the family. Americans place considerable weight on the main family roles, and perceive the family predominantly in terms of collateral ties between father and mother, sister and brother.

In Spanish a masculine noun in plural can indicate both "male" and a group of males and females. The fact that Colombians do not mention sisters (hermanas) shows that here the term hermanos is used in its more generic sense. When seen in this perspective, an interesting trend emerges. Americans tend to identify the individuals in a specific role---father, mother, sister, brother, etc.---whereas Colombians focus on generic roles---e.g., padres (parents); hijos ("sons" and also "children"); hermanos (siblings), etc. Compared to collateral ties, in the Colombian view of family the vertical ones, particularly the parent-child (padres-hijo) relationship shows distinct dominance. The Colombians place heavier emphasis on affective ties---love (amor), understanding (comprension)---conveying a stronger preoccupation with interpersonal rapport. As indicated in the introduction, since they come from a traditional society, the Colombians' strong preoccupation with the affective emotional foundation of family ties is rather unexpected. On the other hand, Colombians do show similarity with other traditional cultures in their tendency to view family in relationship to society and community.

Americans think of shared experiences of family life---vacations, reunions, the dog---as sources of fun and entertainment. From the Americans' perspective family life as the source of affective ties and personal satisfaction deserves special recognition. Its importance is underscored by the psychological needs of the individual seeking meaningful and emotionally satisfying rapport in a social environment which is mobile and largely impersonal.



FATHER/PADRE

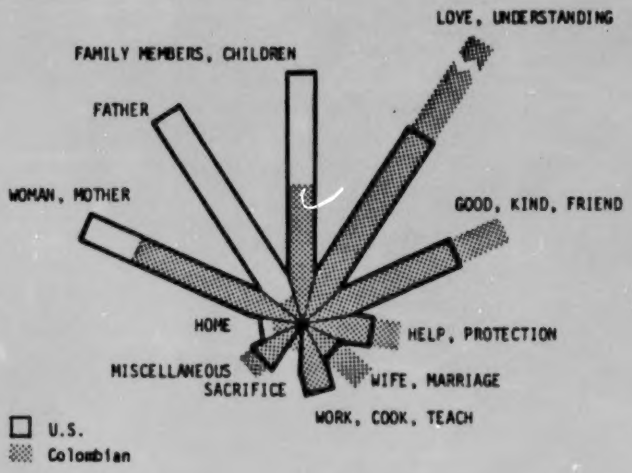
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 4.

FATHER/PADRE

Americans view the role of father as most saliently interconnected with the mother; in the case of the Colombians the parent-child (padres-hijo) relationship is again the most dominant. Similarly, love (amor) and understanding (comprension) are more strongly attributed to father by Colombians than by Americans. The Colombians also stress the father's role as friend (amigo) and companion (companero) and emphasize his good (bueno), affectionate (carino), and responsible (responsable) character. While these trends may seem to be inconsistent with the Hispanic "macho" stereotype, Colombians do stress somewhat more authority (autoridad) and respect (respeto) and characterize father as both chief (jefe) and superior (superior). Americans, on the other hand, pay more explicit attention to the sexual identity of father as "man" and "male."

Americans and Colombians pay about the same attention to the role of father as a worker (trabajo) and as a provider or source of support (apoyo), indicating that the father's activities involving working, earning money, protecting and carrying responsibilities are equally recognized by both groups. With the Colombians the father's helping role is as strong as the mother's, but his role in guidance (guia) and education (educacion) receives some additional attention as well. The findings that the Colombians make somewhat more references to God and priests may be explained by the fact that Colombians, who are predominantly Catholic, use the term "father" to refer to and address a priest. They also commonly address God as "Father."



MOTHER/MADRE

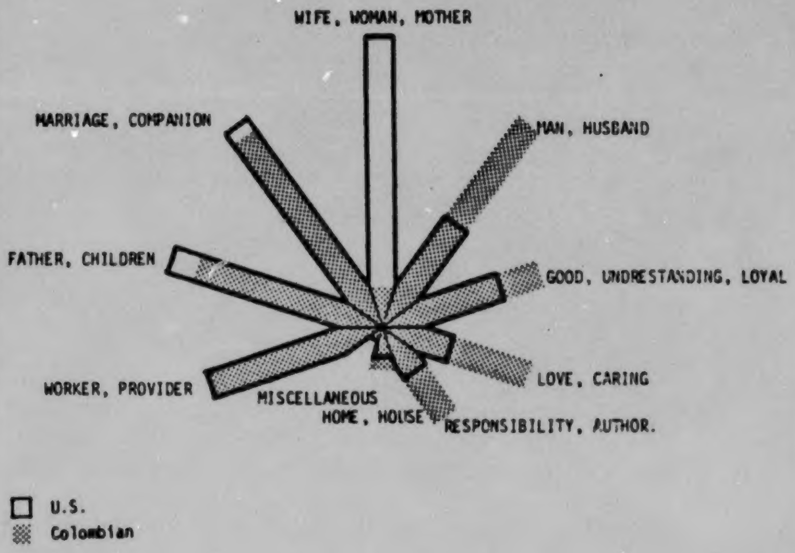
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 5.

MOTHER/MADRE

The primary American concern, far surpassing all others, is with the roles of the other family members. Their attention is fixed mainly on the relationship of mother and father; the father-mother axis has emerged consistently in our comparative cultural studies as the pivotal relationship which provides the foundation of the American family. Emphasis on this relationship follows naturally from the American cultural practice by which people marry if they love each other, regardless of other social considerations, and readily divorce when the love-based ties cease to exist.

Colombians view mother first and foremost as a source of love and understanding. Like people in most other traditional cultures, they stress the mother's relationship with the children rather than with the father or husband. This suggests that their heavy references to love and understanding bears predominantly on the affective ties between mother and children. This finding is consistent with the observation that Colombians also stress the mother's role of helping (ayuda), protection (proteccion), and sacrifice (sacrificio). Her most salient personality characteristics are her goodness (buena, bondad) and tenderness (ternura). Colombians also mention her beauty (belleza). Otherwise, Colombians and Americans give similar attention to the mother's role as housewife---e.g., work (trabajo), cooking---and to her sexual identity--- woman (mujer), female. The high dominance score shows the special emphasis Colombians place on mother. This is consistent with the broadly observed special respect given to mothers. A proverb widely used in Colombia states "Madre hay una sola" (a person only has one mother) which emphasizes the value of motherhood. Also, the theme of motherhood, especially that of sadness at losing her, is very prevalent in popular songs.



HUSBAND/ESPOSO

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 6.

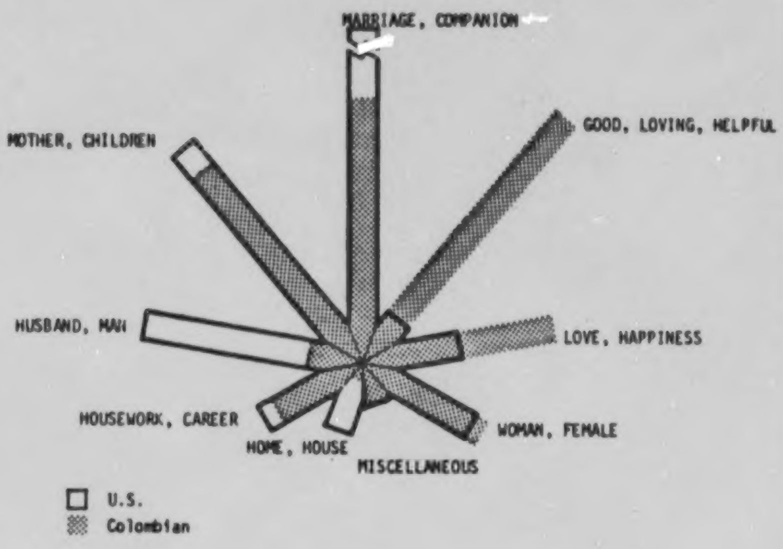
HUSBAND/ESPOSO

There is little difference between Colombians and Americans in recognizing the husband as father. Compared to the Americans, the Colombians make here relatively few references to wife (esposa). This could be taken as an indication that Colombians pay little attention to the wife, if we would not find that they also pay little attention to husband in the context of wife. So it merely confirms previous observations that the husband-wife axis of the family is less salient to the Colombians than to Americans.

Both culture groups see the husband in the role of worker but U.S. Americans underscore more the idea of husband as provider and breadwinner. As in the case of FATHER Americans emphasize strength, while Colombians emphasize responsibility (responsabilidad) and to a lesser extent respect (respeto) and authority (autoridad). Both groups speak of maleness. The Colombians' reference to spouse (conyugue) conveys the idea of marriage partnership, which goes together with their characterization of husband as companion (companero) and friend (amigo). The term companero/a, which had a high score here, can be ambiguous. It means "companion" in the American sense but it is also the term used to denote unmarried live-in partners. Due to the laws governing marriage and divorce in Colombia (see Chapter 6) this arrangement is quite prevalent, especially lately.

These role characteristics do fit with the personality characteristics which emerge as dominant in the Colombian image of the husband as good (bueno) and loyal (fiel) and a source of love (amor), understanding (comprension), and help (ayuda). These personality characteristics are closely similar to those which were found characteristic of the Colombian image of wife.

It is rather remarkable and somewhat contrary to expectations that despite the frequent characterizations of the Hispanic frame of reference as sexist and male-dominated, the Colombians' image of husband provides little empirical evidence that their male role images are more sexually oriented and sex differentiated than the Americans'.



WIFE/ESPOSA

Main Components of Images and Meanings by U.S. and Colombian Groups.

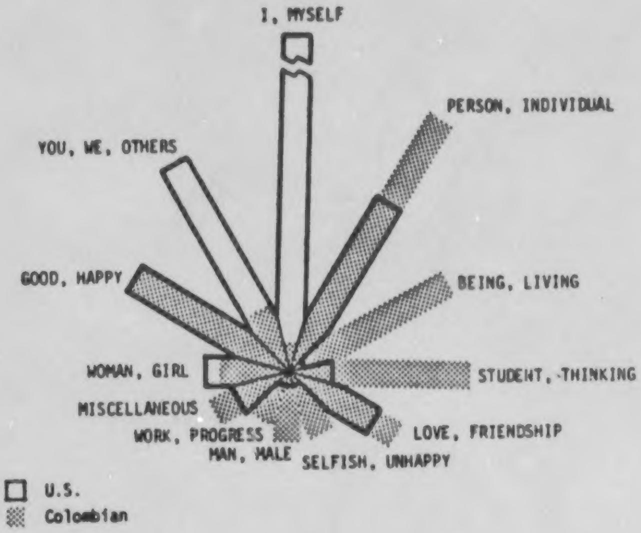
The actual responses given by the groups are shown in Appendix I, p. 7.

WIFE/ESPOSA

The role of wife (esposa) as mother (madre) receives similar attention from both groups, but again the Americans place much more emphasis on her relationship with her husband than do the Colombians. This confirms previous observations that the primary relationship in the American view of the family is husband and wife. For the Americans the most salient ideas are the marriage partnership and to sexual relations. Colombians do not emphasize the sexual relationship; for them the central idea is companionship (compania). As previously indicated in the context of husband the companion term is somewhat ambiguous. In the Colombian context it is frequently used in reference to partner out of wedlock.

Furthermore, the Colombians attribute to the wife such socially relevant personal qualities as understanding (comprension), helping (ayuda), loyalty (lealtad), goodness (bondad), and tenderness (ternura), qualities similar to those emphasized in relationship to mother. The Colombians' single most heavy reaction to wife (esposa) is love (amor), although its salience is lower than observed in the context of mother (madre).

In general, the Colombians' image of wife (esposa) conveys the same main cultural trends as their image of mother (madre); the few differences follow from the shift in perspective to the wife-husband relationship. Despite this shift, the Colombians place relatively little emphasis on the wife-husband interdependence. Love and feminine qualities seem to be stressed more together with the idea of partnership as already observed in the context of mother. Although there are references to loyalty (lealtad) and fidelity (fidelidad), there is little indication of a subordinate role relationship.



ME/YO

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 8.

ME/YO

The self image, examined here through the subjective meaning of me, is generally recognized as a key to understanding how people of a particular cultural background perceive themselves and how they relate to others, family members, friends, and people in general. The most salient U.S. response category shows the intensity of the U.S. American preoccupation with self. As observed in previous studies, a strong ego-centered self image is characteristic of an individualistic orientation. Beyond emphasizing the self, another indication of an individualistic focus is to see the self in juxtaposition to others. This is conveyed by the second most salient U.S. response category ("You, We, They"). This marked separation of the self and its counterposition to individual others is at the core of the American individualism and competitive spirit characterized by Riesman (1950), Hsu (1970), Slater (1970), and others.

The Colombians' central notion is me as a person (persona), one who must be recognized as a unique human being but who does not have to feel separated from others. To Colombians the unifying tie between the self and others is love (amor) and friendship (amistad). This makes selfishness (egoismo) a most objectionable personal characteristic, probably because it separates the person from family, friends, and people in general. Among the personality characteristics the socially relevant attributes receive the most attention from Colombians: understanding (comprension) and ready to offer help (ayuda). In terms of role and role characteristics, the Colombians identify themselves as students (estudiantes) and stress intellectual qualities---intelligent (inteligente), thinking (pensar). Colombians show the same moderate tendency to identify themselves by their sex (man, woman), in partial contrast to the Americans: American males show this tendency less, and American females more than Colombians. Finally, while Americans think of themselves more in terms of their identity and individual relationship to others, Colombians reflect on their existence and life in general.

SUMMARY

The main family roles examined suggest some differential trends in the Colombians' and Americans'views of the family. To both groups family is of paramount importance, yet there are some substantial differences in why it is so and how it interferes with what people do. Authors characterize the Hispanic world view as familistic (Madsen, 1972; Mead, 1953; Mintz, 1956; Magaffey and Barnett, 1962) to underscore the exceptional importance of family in the life of Hispanic Americans. This importance follows somewhat naturally from a world view in which family is the framework of existence encompassing all family members. The very center of this world is occupied apparently by the children. In reflection of the central role that children play in the eyes of the Colombians, we observed a strong and consistent trend to conceive family as built around the parent-child relationship. Approached from this perspective, which is characteristic of most traditional societies, the importance of family follows from its role in providing children with everything they need and raising them to become mature human beings, persons of dignity and respect.

It would probably be wrong to argue that family is less important to Americans, but it seems to be important in a different way. This importance follows from the role of family as the main source of affective-emotional satisfaction. In the American approach the existence of family depends primarily on the love-based relationship of husband and wife. As the high divorce rate shows, marriage and family cannot survive unless there is love and understanding between husband and wife.

The differences observed here between Americans and Colombians show considerable agreement with previous studies comparing Americans with Middle Eastern and Far Eastern groups (Arab: Szalay et al., 1978b; Iranian: Szalay, Mir-Djalali, Moftakhar, and Strohl, 1979; Korean: Szalay, Moon, and Bryson, 1971, 1973; Filipino: Szalay and Bryson, 1977). Representatives of these other cultures conveyed similarly an image of family as a large social institution which involves usually an extended network of role-relationships with little emphasis on personal choice or affective ties. In contrast, the Americans' image of the family conveys that of a small, personal, affect-laden unit.

While up to now this contrast appeared to be a generalizeable distinction, the image of family emerging from the Colombian reactions introduces a more complex situation. The Colombian image of family was found to be even more affect-laden than the U.S. American. At the same time they maintain a predominantly traditional family view in their emphasis on the parent-child relationship, more connection between family and society, and less emphasis on the self, on ego-centered individualism.

How do we explain, then, that although the Colombians place less emphasis on the husband-wife relationship, their family image is more affect-laden than the U.S. American image? A careful examination of the Colombian responses---education (educacion), teaching (ensenar), helping (ayuda), responsibility (responsabilidad)--- suggests that the strong emotional foundation of the Colombian family comes from two main sources, both from a husband-wife type love relationship and the parent-child (padres-hijo) relationship. The Colombian parent-child relationship is also intensively affect-based and emotional, more so than in the case of the Arabs or Koreans. Attributes like understanding (comprension), friendship (amistad), and goodness (bondad), which are particularly salient in the Colombians' images of both father and mother, further indicate that the cultural images of these roles encompass qualities important not only in the marriage partnership but also in the parent-child relationship.

The attributes of father (padre), mother (madre), husband (esposo), and wife (esposa) emphasized by Colombians are rather surprising on several accounts. For one thing, the male and female roles are less sex differentiated than one would anticipate from the popular Hispanic stereotypes of the sexist macho male image. At least in the eyes of the Hispanic beholders, the male and female roles appear surprisingly similar to each other. Furthermore, the traditional authority-oriented non-egalitarian Hispanic value orientations, as broadly elaborated in the literature, promote some natural expectations. One would expect that the roles of father and husband would be viewed as the personification of prestige and authority in an elevated social position superior to women and children. While such trends were indeed observed in other traditional cultures---Koreans, Egyptian, Jordanian---our Colombian respondents offer little support along these expectations. Father and husband are viewed very much in egalitarian terms as friends and companions. Although such characterizations as boss (jefe), superior (superior), and respect (respeto) were given with marked weight, they are clearly counterbalanced by references to understanding (comprension) and friendship (amistad), which had greater salience.

While the Colombians' perception of male roles shows little conformity with sexist and authoritarian stereotypes, they do stress certain feminine characteristics in the roles of mother and wife: beautiful (hermosa), pretty (bonita), parent-child relationship, more connection between family and society, and less emphasis on the self, on ego-centered individualism.

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While the Colombians' perception of male roles shows little conformity with sexist and authoritarian stereotypes, they do stress certain feminine characteristics in the roles of mother and wife: beautiful (hermosa), pretty (bonita), understanding (comprension), tender (ternura), amiable (amable), sweet (dulce), and loyal (fiel). All these come naturally in addition to the particularly heavy Colombian references to love. In the U.S. American image of the family related sex roles there are more heavy and direct references to sex: female, sexy, lover, mate, etc. That the attention given to children in the context of all family roles examined is heavier by Colombians than by U.S. Americans has already been observed at the outset.

While the present analysis has a focus on family roles, other family related subjects, such as love (amor), sex (sexo), and marriage (matrimonio), will be examined in later chapters. Similarly, how the family related role perceptions and value considerations influence interpersonal relations in other social contexts such as dealing with friends, other people, and society at large, will be topics discussed in the following chapters.

In the context of the present chapter the discussion of the self image relied on reactions to ME. In previous studies conducted with Hispanic samples we also included SELF. In general, the response trends observed in these various contexts are consistent with those observed here.

The U.S. Americans show a very strong emphasis on "I" as their central point of reference. They describe themselves positively as good, happy, loving, caring, helpful, etc. Nevertheless, there were several instances expressing self-doubt. Their responses convey a self-view influenced by what assumptions others may make. Implicit also in their reaction is the belief that the person can somehow step outside the self and perceive oneself in a similar manner as another would do it.

Colombians, on the other hand, tend to regard "me" as a person with certain social attributes (understanding, helpful), roles (man, son), and functions (work). Their reactions seem to be connected to a "moral" way of being in the world. Life is a task of craftsmanship in attempting to live according to a set of values, which are essentially traditional.

Elsewhere (Szalay, Ruiz, Lopez, Turbyville, and Bryson, 1978a) we have suggested that these differences may be influenced by a dissimilar grammar and customary usage of the pronoun in Spanish and English. But broader comparisons of groups who use the same language---e.g., Black and White Americans (Szalay and Maday, in press)--- as well as the consistency of findings obtained with different Hispanic groups over a variety of related themes (Szalay, Williams, Bryson, and

West, 1976; Szalay et al., 1978a) show that these particular trends depend on perceptual dispositions somewhat independently of language.

There are several themes throughout this study (TOGETHERNESS, UNITY, PERSON, etc.) which offer relevant information on the self image, with special regard to the relationship of self to others. Findings on these themes support a dichotomy between two types of frames of reference resulting in separate models of personality organization. The U.S. Americans show a strong disposition to view the world, other people, and themselves from the perspective of the individual, with personal needs and aspirations representing the central reference point. This frame of reference leads to personality characteristics described by various authors as individualistic (Hsu, 1970), inner-directed (Rotter, 1966), or autonomous (Riesman, 1950).

The Colombians, together with other Hispanic American cultures, view the world with a more group-oriented frame of reference. They view the person as part of a family or other social organization such as community or society. A happy, harmonious existence requires a willingness to respect and adapt to others---that is, social harmony (Burma, 1970), field dependency or field sensitivity (Ramirez, 1976), personalism (Diaz-Royo, 1974), or social personalism (Szalay et al., 1978a). The actual scope and important aspects of these distinctions, which we label individualism versus social personalism, will become apparent in the following chapters.

This apparent complexity in the perception of family and family roles and functions may be explained, at least tentatively, by what might be characterized as a stage of transition from a traditional, extended family type, to a modern, nuclear family type.

The Colombian sample, as has been mentioned, belongs to an urban setting, to a specific regional sub-culture, and to a socio-economic level that ranges roughly from the upper-lower to the middle-middle strata. This type of family has evolved from a traditional, patriarchal, extended family structure and retains many of its characteristics while acquiring some modern features. Thus, while the father still is the "boss" and the main "provider" in most cases, the mother is more and more assuming the role of "provider" together with the father. This means that in many cases she works outside the home and earns a salary. Her explicit economic contribution to the household gives her a new status regarding authority and decision-making. At the same time, she still retains some features of her traditional role, which emphasizes her "feminine" qualities of tenderness and sweetness, and her position as the affective center of the family.

It is true that, even in this complex transitional family, the interpersonal relationships tend to center heavily on the children and on assuring their education and welfare. When children perceive "union" and "love" as important components of family relations, they reflect the fact that the family is still the main point of reference for the self in terms of identity and of affective and economic security.

CHAPTER 4

FRIENDSHIP, UNDERSTANDING

In a recent volume discussing Hispanic-U.S. American cultural differences (Szalay et al., 1978a) we concluded that interpersonal relations is probably the most important and most characteristic domain shaped by cultural factors. It is also one of the least understood domains plagued by considerable ambiguities and apparent contradictions.

On certain specifics there is considerable consensus; for instance, Hispanic Americans are broadly recognized as being gregarious people enjoying and cultivating a life rich in interpersonal relations. (Gil, 1976; Rogler, 1940; Wolf, 1966). There is also a consensus that Hispanic Americans have little interest in being alone or even in the idea of privacy, while mutual aid and cooperation have broad popular appeal (Kagan and Madsen, 1971; Kagan, 1977; Buitrago, 1970).

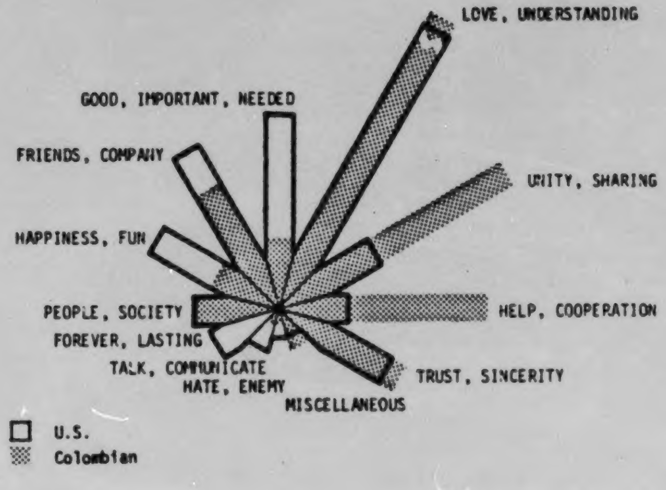
In contrast to an assertive, competitive posture dominated by self interest, Gillin (1965) observes that Hispanic social relations are inspired by such values as respect for inner worth and dignity of others. Since Margaret Mead's observation (1951) that Hispanic Americans value interdependence and modesty rather than pushing themselves forward, similar observations have been made again and again.

Differences regarding the ideals and norms shaping interpersonal relations may partially explain why even friendship does not seem to mean the same to Hispanic Americans as it does to U.S. Americans. Our comparative cultural study of Puerto Rican and Anglo American students (Szalay and Bryson, 1975) has shown that samples representing these two populations were particularly far apart in the domain of friendship.

Just what the actual nature of differences may be is subject to considerable controversy. A major source of conflicting views, according to Grebler (1970), Turner (1980), and others, is that due to acculturation and urbanization certain Hispanic groups, like Mexican Americans, no longer fit traditional value patterns.

In the context of the present study we examine such questions as: What personal qualities do Colombians consider desirable in a friend? Do friendships meet the same needs and serve the same psychological and material objectives in

Colombia as they do in the U.S.? What are the characteristic differences? How do friendship ties interface with family ties? How do they relate to social values and role expectations? Do friendships serve mainly an entertainment function, or do they have a broader existential foundation as well?



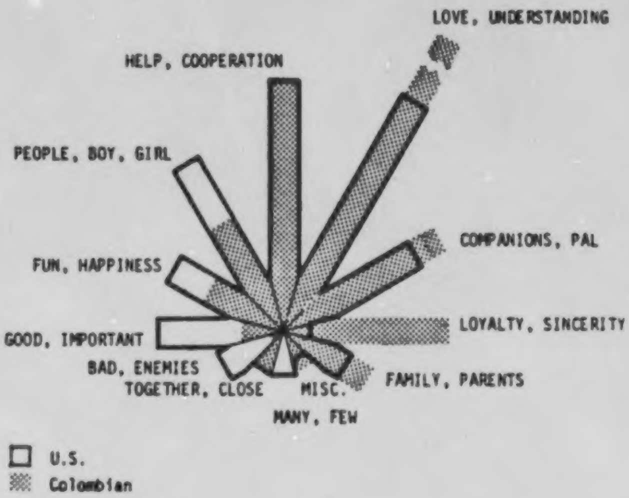
FRIENDSHIP/AMISTAD

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 9.

FRIENDSHIP/AMISTAD

As we found in the context of friends (amigos), the affective-emotional aspect of the relationship receives especially heavy attention, particularly from the Colombians. For both groups love (amor) is the most central affect. Americans also speak of caring, and again understanding (comprension) receives special attention from Colombians. The idea of helping (ayuda) and cooperation (cooperacion) is also very strong in the case of the Colombians, conveying that friendship has important implications of commitment to come to the support (apoyo) of friends in various domains of life. In the U.S. American view friendships serve a more narrow role of companionship and entertainment, as reflected by their emphasis on company, fun, and laughter. The Colombian view is similar to that of Jordanian, Korean, and other culture groups for whom friendship is a major cohesive force which serves as a foundation for all types of business activities and common ventures, not just companionship and entertainment. Their heavier references to friends (amigos) and to unity (unidad) and sharing (compartir) convey that the Colombians are predisposed to view friendship (amistad) as a deeper, existentially more consequential relationship which represents an important source of help (ayuda) and support (apoyo). Yet, the U.S. Americans stress here as they did previously that friendship is important and needed. The sources of this intensively felt need are obviously not economic or material but predominantly psychological. As discussed in the context of the self concept, the materially and economically self reliant Americans, parallel to their autonomy and individualism, do feel a need to maintain meaningful interpersonal ties. Here what matters is not so much their friends' intrinsic qualities---as sincerity (sinceridad) and loyalty (lealtad) do to Colombians---but whether they can be trusted.



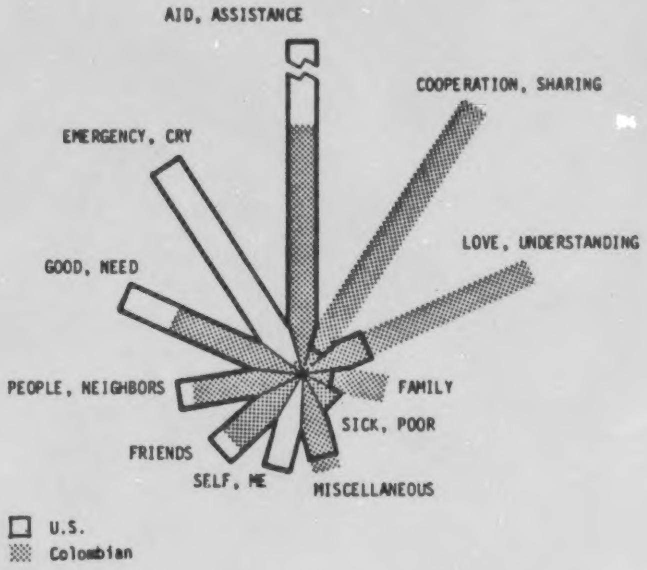
FRIENDS/AMIGOS

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 10.

FRIENDS/AMIGOS

Friends (amigos) constitute an important group of select people, both to Colombians and to U.S. Americans, yet who their friends are, how they are selected, and why they are important are apparently not the same. Nor are the differences found between our U.S. and Colombian respondents accidental. To the Colombians the relationship has apparently a broader and richer affective foundation: friendship (amistad), love (amor), understanding (comprension). Love and caring are important attitudes to the U.S. Americans as well but love conveys heavy sexual connotations, while Colombians stress more an asexual attraction. With regard to the sources of attraction and emotional attachment, the characteristics receiving attention offer some relevant insights. To Colombians such qualities as sincerity (sinceridad) and loyalty (lealtad) are important in friends, and friendships (amistad) require intensive involvement (implicar), helping (ayuda), giving (dar), cooperation (cooperacion). To Americans trust and confidence in friends are of more importance. This finding suggests that the relationship is based more on personal needs for U.S. Americans. U.S. reactions indicating that friends are needed, necessary, good, and important all express a need, social or psychological. According to leading U.S. culturologists like Riesman (1950) and Slater (1970), this need stems from individualism and highly mobile life conditions which create a natural feeling of loneliness and a hunger for meaningful interpersonal ties. In traditional societies such ties are readily provided by family and a more stable social milieu. This explanation receives empirical support from findings that family is indeed a more important source of friendship for the Colombians and that friendship represents a much more select group implying a more stable partnership for Colombians. To U.S. Americans friends include a much wider group of people encompassing casual acquaintances, men, women, peers, potentially everybody. Also Americans see friends in a more limited role, in activities restricted largely to entertainment and leisure.



HELP/AYUDAR

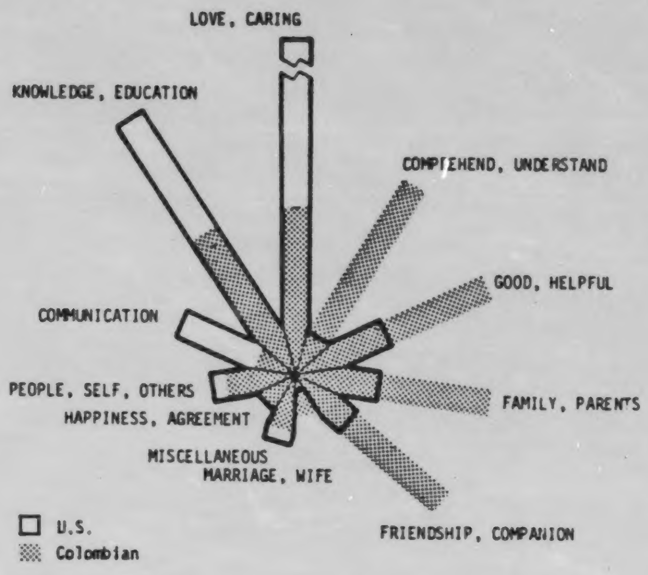
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 11.

HELP/AYUDAR

Assisting, aiding, and supporting (apoyo) convey the central idea shared by both groups. However, the nature, role, and purpose of the help are apparently different because of the different experiences and frames of reference of the two groups. It is hardly accidental that Americans and Colombians have different types of helping in mind. In the foreground of interest for Colombians are collaboration (colaboracion), cooperation (cooperacion), sharing (compartir), giving (dar) and receiving (recibir) help---that is, activities involving reciprocity and mutuality. The nature and salience of the Colombian reactions indicate that helping is a natural everyday activity. In comparison, U.S. references to rescuing and saving suggest special actions necessitated by special situations. There is also a sizable group of U.S. reactions addressing emergency situations, such as fire and drowning. This suggests that for Anglo Americans helping is often associated with extraordinary (e.g., life threatening) circumstances such as illness or crime. To underscore this point, the Anglo Americans mention crying, screaming, and yelling---that is, they vividly have in mind those circumstances in which people in danger call for help as well as the feelings of the individual who seeks help. This emphasis on extreme situations is a likely result of an attitude of self reliance, which under normal conditions obviates the need for help. Along with an individualistic self reliance, the first source of help is "self" or "me". If outside help is needed, the main sources suggested by the U.S. reactions are such specialists as doctors or police.

The Colombian emphasis is somewhat different. The main sources of help are people with the closest personal ties. The Colombian group has primarily friends (amigos), family (familia), parents (padres), and neighbors (vecinos) in mind and more greatly emphasize love (amor) and friendship. For them help (ayuda) clearly involves both giving (dar) and receiving (recibir). This is fundamentally consistent with previous observations that to Colombians helping is very much a part of the overall relationship with family members and friends.



UNDERSTANDING/COMPRENSION

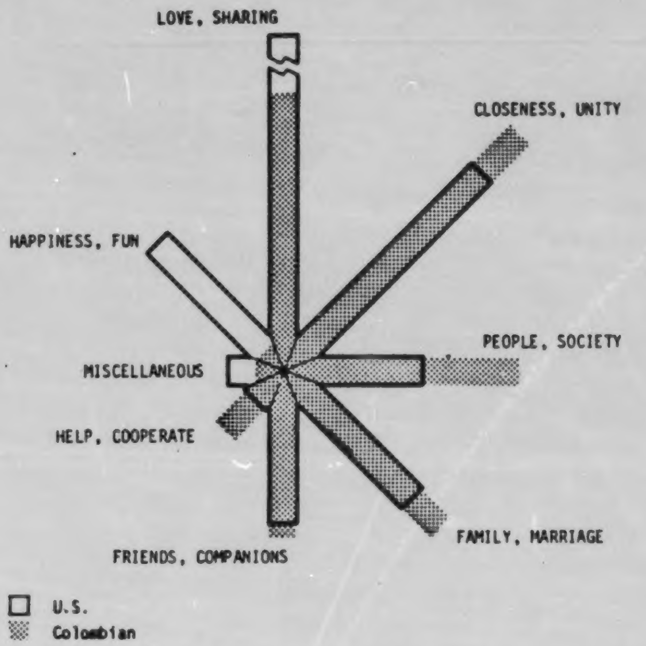
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 12.

UNDERSTANDING/COMPRENSION

Although the verb "to understand" (comprender) literally refers to intellectual performance, understanding (comprension) used in a social context refers to a human attitude with strong emotional content. Love (amor), the most central idea for both the U.S. and Colombian culture groups, emerges here with caring, sympathy, trust and other social attitudes from U.S. Americans. Colombians think of understanding mainly in the context of friendships and family, while U.S. Americans tend to think of people in general and of themselves. As in the family domain where Colombians showed a particularly strong emphasis on understanding, in the Colombians' subjective meaning of understanding (comprension), family (familia) and marriage (matrimonio) have high salience with special emphasis on the parents (padres), particularly the mother (madre). Along this same intrinsic rationale, Colombians see an especially close tie between understanding and helping (ayuda) or assistance. This is consistent with the previously observed Colombian disposition to view family (familia) and friendship (amistad) as the main sources of help and assistance.

Parallel to the meaning of understanding as an affectionate social attitude, the U.S. Americans place somewhat more emphasis on a second meaning related to knowledge and learning, to intellectual performance in general. A consistent trend observed in the context of friends (amigos) and friendship (amistad) as well is that U.S. Americans pay considerable attention to talking, advising, listening, and communication in general. This trend is particularly noticeable here in the context of understanding; Colombians observe this dimension as well but to a lesser extent.



TOGETHERNESS/JUNTOS

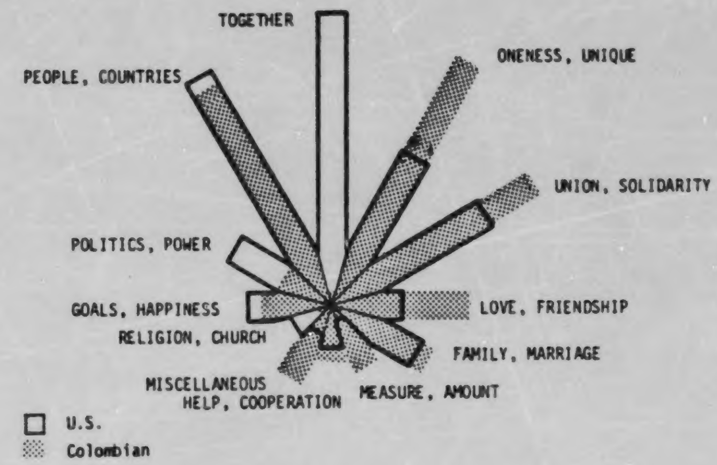
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 13.

TOGETHERNESS/JUNTOS

The U.S. Americans think of togetherness as the framework of desired interaction and intimacy with others. For this reason togetherness is considered to be a personal matter involving one's choice of particular people with whom to share experiences and enjoy close bonds. Happiness, security, and escaping the sense of aloneness are seen as the primary benefits of togetherness, and marriage, family life, and friendship are considered the most likely sources of such intimate attachment. For them togetherness implies a desired state founded primarily on personal needs rather than on some social values or collectivistic philosophies. This explains why the needs associated with togetherness are highly personal and selective. They can be met only through specific people who meet one's personal taste and other criteria and who show responsiveness indispensible for understanding. Impersonal or supraindividual social organizations have in this context no appeal.

For the Colombians the meaning of togetherness (juntos) is rather similar. Family (familia) and friends (amigos) are the main representatives of togetherness for Colombians as well but in a somewhat different way than for U.S. Americans. The main emphasis is here not on close personal ties but rather on the cohesiveness of these social units. This distinction is evident in their references to large social organizations---e.g., society (sociedad), country (paiz)---and to the supernational community of everyone (todos). In contrast to the U.S. focus on close person-to-person rapport as a source of individual happiness and security, the Colombians show a stronger disposition to conceive togetherness in the context of large collectives and their forces of cohesion and organization.



UNITY/UNIDAD

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 14.

UNITY/UNIDAD

The single most pervasive idea for U.S. Americans is being together and doing things together. This is seen by both groups as a desirable or necessary goal. To U.S. Americans unity is an intermediary objective which can further other desired goals. U.S. Americans show more awareness that unity comes about through joining forces and brings a sense of cohesiveness, strength, happiness, and peace. This instrumental value of unity is further conveyed by its political connotations for the U.S. group in relationship to party politics, nationalism, U.S., as well as to ethnic/ racial groups (Blacks, Whites). The Spanish word "unidad" may not have been the best translation-equivalent since it refers to an issue which is less popular, less important to Colombians than the salient notion of union (involving a sort of social fusion). "Unidad" also denotes "unit". This may be the reason for Colombians emphasizing the concepts of uniqueness (solo, unico). Probably the word "union" would have been preferable. Yet the Colombians reveal some of the same general dispositions. Unity (unidad) is less instrumental but more affect laden; love (amor) is more dominant. While for both groups the unity of family has about the same importance, the unity of larger social units such as community and society is a concern which ranks higher for the Colombian group. This stronger social focus by Colombians emerges also in partial contrast to the stronger political connotation of unity for the U.S. respondents.

SUMMARY

In the domain of friendship the comparison of U.S. and Colombian samples has produced findings in fundamental agreement with our previous Puerto Rican and Hispanic American studies (Szalay and Bryson, 1975; Szalay et al., 1978a), although on certain relevant details we found some distinct differences as well.

Several outstanding scholars, such as Linton, Mead, and Riesman, have observed that self image plays a particularly important role in shaping interpersonal relations. The U.S. American view of friendship represents a case in point. In the context of most themes examined in this domain, the U.S. group placed consistently heavy emphasis on self (me, ego, etc.). While this emphasis is, in itself, a manifestation of an individualistic social philosophy, an analysis of the cultural meanings of such ego-related themes as "me" as shown in the previous chapter yields new and relevant details particularly on the subject of individualism as characteristic of U.S. Americans. As the results of the present chapter show, in the subjective world of this group almost all social interactions emerge as self-anchored, dyadic relationships: me-you, me-others. In this ego-centered perspective, the psychological importance of friendship grows into strong psychic needs. Friendships are pursued in response to an internal need to have meaningful and emotionally satisfying interpersonal relations, a need for fun and entertainment, a need not to be alone as an isolated individual. In this respect the ready availability of suitable friends (the more the better) is the central motive. The main context of friendship is companionship, leisure and entertainment; permanence is not a major requirement. Their functional view of friendship provides a unique capability to form dependable temporary ties which work effectively for a short duration (e.g., voluntary participation in a PTA committee) and which are inseparable from the experience of social mobility and social change.

In the Hispanic perspective, friendship (amistad) is much less a relationship that is constantly being developed and dispensed with according to the timely needs of the individual and to new situations or changing requirements. The Colombian perceptions of interpersonal relations within and outside of the family are similar to those in other traditional societies, which place particularly heavy emphasis on friendship (Szalay et al., 1978b, 1979a, Szalay and Strohl, 1981). Friendships include relationships with members of the family as well as with members of the opposite sex in a social situation where friendship ties develop slowly, usually through family contacts, and are not readily dissolved or replaced. Friendship, once established, entails lasting obligations and commitments which tend to become institutionalized. This reciprocity, in turn, produces a force which strengthens dominant social relations and social structures. An undoubted contributor to the greater permanence of Hispanic friendships is the fact that in their cultural environment not everybody is a potential candidate for friendship. Family and social class impose considerable selectivity and there is apparently a much stronger distinction between casual acquaintances and friends than there is for most U.S. Americans.

Differences found in such social values as help and understanding were also consistent with the above contrasts in cultural orientation. Colombians emphasized strong emotional ties which add to the relative stability of friendships, while the U.S. Americans emphasized individual satisfaction on a situation by situation basis. Thus, it is not accidental that U.S. Americans emphasize togetherness and being together with friends and Colombians associate friendship (amistad) with unity (unidad) or union (union). The Colombian reactions imply more than being together with another individual physically or intellectually; they suggest a sort of fusion, a transcendance of individual boundaries. While to Americans togetherness, being together, is important in itself, to Colombians as well as to groups from the Middle East and Far East sharing, assistance, and helping are of greater salience. Such conclusions are supported by findings in several contexts (friends, help, family), which show that these traditional groups stress the importance of cooperation and working together. While help means to Americans assistance given mainly in emergency situations, to Colombians, together with other more traditional groups, it involves continuous reliance on a small circle of family members and friends. Also for them helping (ayuda) implies mutual cooperation (cooperacion) and assistance (asistencia).

Although some of the above Colombian perceptions and attitudes about friendship were also found to be characteristic of most people from developing countries, there are here a few attributes which appear to be distinctively applicable to Colombians. The Colombians' focus on understanding (comprension) appears to be an equivalent to the Middle Eastern groups' emphasis on truth, faith, and faithfulness. In this context Iranians come the closest when they speak of the intellectual foundation of friendship, meeting of minds, mutual thinking, thinking alike. There are also two dimensions along which Colombians appear to be closer to U.S. Americans than to some of the other traditional groups. This may be because our samples were composed predominantly of students of urban background. Compared to Middle Eastern and Far Eastern groups, Colombians do not show a particularly strong preoccupacion with the lasting or permanent nature of friendship ties. While they may take a certain stability for granted, this would only explain why they do not express concern with instability or unreliability; but neither do they stress fidelity or loyalty as the Arabs do. Furthermore, while Colombians convey that much of the intrafamily relations involve friendship (amistad), friendship appears to be less overlapping with family ties than is the case with most of the traditional cultures we have studied.

The trends observed in the context of friendship and related social values convey a fairly consistent picture of the U.S. American and Colombian approaches to interpersonal relations. They confirm previous observations that it is the individual's needs, affects, and motives which are particularly critical in U.S. American social relations, while in the Colombian context there is more emphasis on affects, on the maintenance of social relations, and on the fulfillment of obligations and commitments.

CHAPTER 5

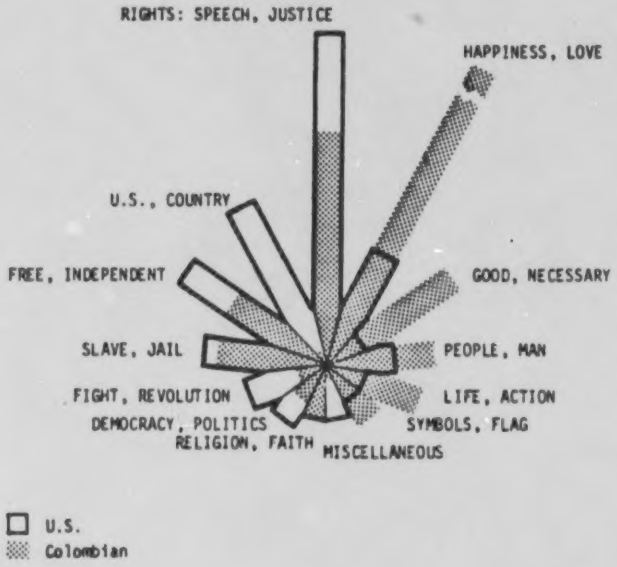
COMMUNITY, SOCIETY

The information available on Hispanic psychocultural dispositions is based mainly on Hispanic Americans---Puerto Ricans, Mexican Americans, Cubans---living in the United States or in Puerto Rico; comparative studies based on population samples from Latin America and particularly Colombia are rare. According to recent reviews of the literature (Lisansky, 1981), certain domains such as child rearing and work attitudes have been extensively studied in recent years, but there is little information on how Hispanic Americans perceive and relate to large social units such as community or society.

This relative lack of information may well illustrate a point frequently made by scholars of Hispanic background who are critical of the selective and biased nature of social science information available on Hispanic Americans. Their main criticism is that Hispanics are characterized and evaluated by Anglo-American social norms and values (Hernandez, 1970; Rivera, 1970; Wagner and Haug, 1971). Furthermore, by selecting research topics along their own interests and priorities, U.S. American researchers tend to leave Hispanic priorities unintentionally out of consideration.

Our own findings on Puerto Ricans from Puerto Rico (Szalay and Bryson, 1975) and on a diverse Hispanic group tested in Washington, D.C. (Szalay et al., 1978a) suggest that large social units play an important role in the Hispanic frame of reference. The preceding chapters also indicate that while the U.S. emphasis is on individual people and their voluntary associations, Hispanic Americans pay considerable attention to large-scale social units like community (comunidad) and society (sociedad). The following analysis will examine how Colombians and U.S. Americans relate to society and to people in general. How do they perceive and evaluate larger social units like community and society? What importance and meaning do they attach to such social values as equality (igualdad), freedom (libertad), and justice (justicia)?

In view of the results just presented on American and Colombian interpersonal relations in the family and among friends, it is particularly relevant to explore such questions as: Do American individualism and Hispanic social personalism produce dispositions to view society differently? How do individualists and personalists interpret some of the basic social values? How does American individualism mix with the American tradition of egalitarianism?



FREEDOM/LIBERTAD

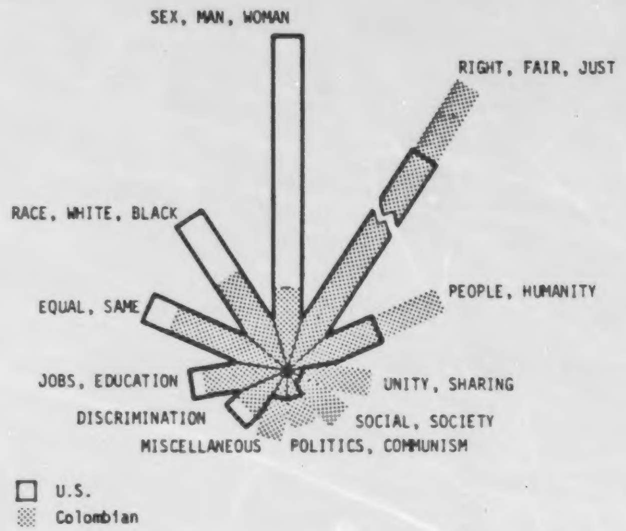
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 15.

FREEDOM/LIBERTY

Considerable agreement was found in the U.S. American and Colombian perceptions of freedom; the differences are more a matter of degree than substance. In line with the libertarian democratic tradition, U.S. Americans place a particularly strong emphasis on human rights (e.g., constitution, Bill of Rights). Freedom of expression and communication (speech, press)---rights frequently invoked by the mass media---receive special attention. Liberty is a leading ideal which stresses exercising the rights of the individual. Americans view the United States as the personification of freedom; as their reactions show, it is the single most salient characteristic of their country; freedom is one of the very few themes which has a more politically oriented meaning for Americans than for Colombians. This is underscored by freedom's close relationship to democracy, its association with fighting and revolution, and its contrast to slavery and oppression.

From the Colombian perspective, freedom (libertad) is a human quality or condition associated with love (amor), understanding (comprender), joy (alegria), happiness (feliz), tranquility (tranquilidad), security (seguridad), responsibility (responsabilidad), order (orden), etc. Some of these reactions suggest that the Colombian ideal of freedom is not an unrestrained pursuit of individual interest. Rather it is a matter of interpersonal relations based on mutual recognition and respect. The Colombian emphasis on man (hombre), human (humano), life (vida), and general human activities suggests similarly a concern with general conditions characterized by freedom. These conditions are not taken for granted but are viewed as necessary (necesidad), good (bueno), and valuable (valor).



EQUALITY/IGUALDAD

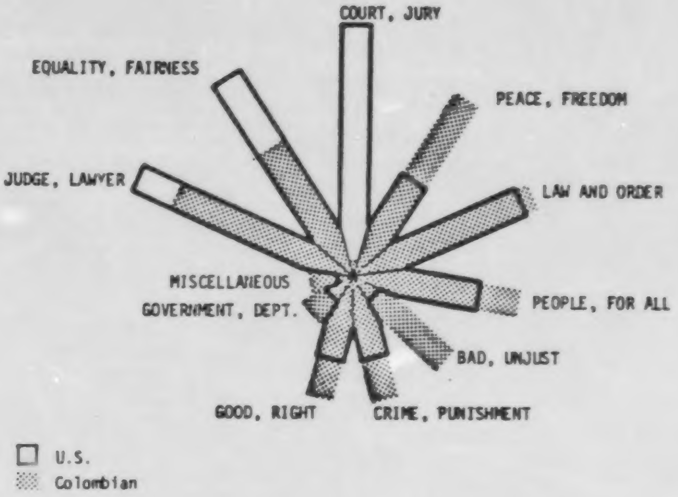
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 16.

EQUALITY/IGUALDAD

The recognition of equality as a matter of human rights (derechos), justice (justicia), and fairness (justa) is most salient both from Colombian and U.S. American perspectives. Here again the U.S. focus is more on legal and constitutional considerations. The Colombians stress again such general human values as equity (equidad), justice (justicia), peace (paz), and liberty (libertad). Similarly, both groups give distinct attention to equality (igual) as implying sameness, levelling, equilibrium (equilibrio), although the U.S. American emphasis on this dimension is more dominant.

Both groups express concern with the lack of equality, with discrimination, prejudice, inequality, etc. With regard to specific areas of life where equality is lacking, the focus of attention is quite different. The most salient U.S. American concern appeared at this point in time to be the question of sexual equality, the unequal relationship between men and women, while the attention given by Colombians to this matter was about one-quarter of the U.S. American. Racial equality emerged as the second most salient U.S. concern with primary attention on Blacks and on minorities in general. A third area involved jobs, education, and economic conditions in general. While the U.S. Americans think primarily in terms of jobs and employment, the Colombians have more economic (economica) differences in mind, particularly the status of the poor. With these pressing domestic priorities as their main point of reference, many Colombians (including women) find it difficult to understand the U.S. American emphasis on equality of the sexes. It is perceived that the attainment of a more just and more egalitarian society is a priority, and that equality of the sexes has little priority to Colombians at the moment.



JUSTICE/JUSTICIA

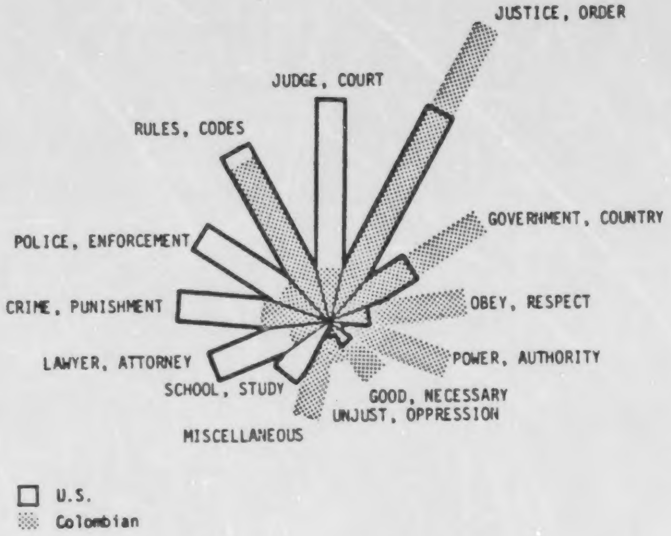
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 17.

JUSTICE/JUSTICIA

As the significantly higher dominance score indicates, justice is a more dominant theme to U.S. Americans. Fairness and equality are the two leading ideals that are particularly salient to Americans, although equality (igualdad) receives considerable attention from Colombians as well. The idea of right (derecho) is similarly inherent in the concept of justice as understood by U.S. and Colombian Americans. Beyond the ideals and principles the primary interest of U.S. Americans is in practical implementation. Fair implementation is seen as a function of courts of various types and of trial procedures, the role of judges, lawyers, as well as the police and to some extent the government.

In comparison, while the Colombians do recognize the role of judges (juez) and lawyers (abogados), they pay less attention to their importance. This may follow their generally lower interest in details of administering justice and in functions and roles involved in the legal proceedings. Their interest in the judicial process is more detailed only with regard to law enforcement and retribution. They have a less differentiated view of the judicial process with a more narrowly focused interest in punishment. This may be related to the skepticism Colombians express in the context of justice with apparent regard to its practical functioning, e.g., injustice (injusticia), bad (malo), inexistent (inexistencia), and "there is no justice" (no hay). From the angle of the Colombians, certain human and interpersonal values and attitudes such as peace (paz), liberty (libertad), harmony (armonia), help (ayuda), love (amor), and duty (deber) receive considerable attention. Also Colombians stress the role of man (hombre), society (sociedad), and the world (mundo), on whom justice may depend. One explanation could be that Colombians consider these values and attitudes as human preconditions indispensable for justice and its effective implementation. Another possible interpretation is that, as we have seen in the analysis of SOCIETY/SOCIEDAD, Colombians tend to associate these social concepts with their own country, and, as discussed before, the Colombian respondents are somewhat critical of their existing social order.



LAW/LEY

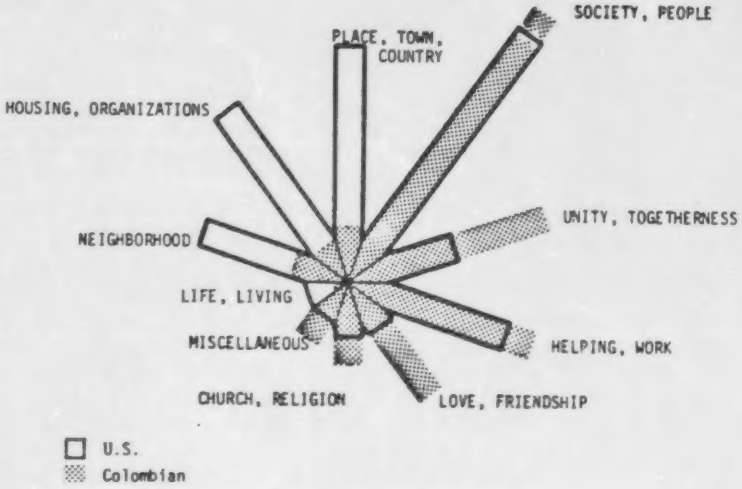
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 18.

LAW/LEY

From the Colombian point of view the central idea behind law (ley) is the notion of order (orden), which involves justice (justicia) and rights (derechos) and which has to be maintained and if necessary mandated by reliance on power (poder) and authority (autoridad). From the Colombian perspective law is an intrinsic order with its internal norms which become sources of duty (deber) and obligation (obligacion). The formal framework is provided by the government (gobierno), the president (presidente), the political leadership or organization of the country or nation. From this perspective the specific organs of law enforcement---the police (policia), the courts, judges (jueces), lawyers (abogado)---receive comparatively little attention.

From the U.S. American perspective the priorities are quite different. Law is seen as a system of rules and regulations based primarily on the constitution and built on the principles of justice, order, and fairness. As an important function those who break the law and commit crimes have to be dealt with, punished, jailed, etc. The U.S. Americans focus on the function of lawyers, judges, and the courts in the interpretation and application of the law. Also, law is a field of knowledge which requires specialized schooling. Colombians do not associate "ley" with specialized knowledge or schooling because in Spanish the field of law is not "ley" but "derecho"---thus, escuela de derecho (law school).



COMMUNITY/COMUNIDAD

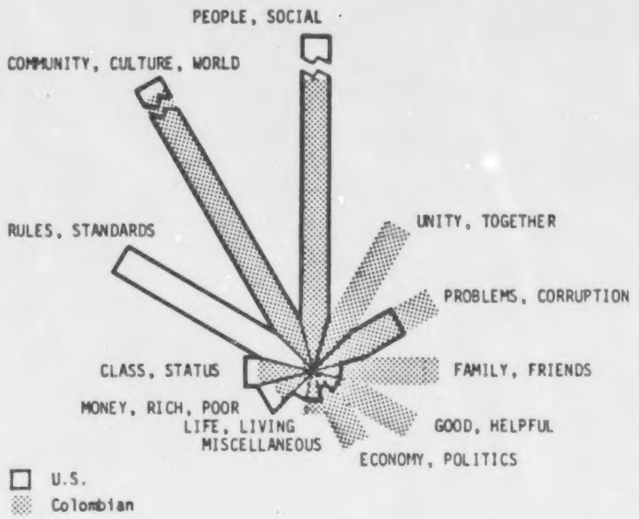
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 19.

COMMUNITY/COMUNIDAD

In the Colombian view community can be both relatively small, such as a neighborhood (barrio) and large, encompassing members of a society (sociedad), country (paiz), nation (nacion), and potentially all human beings in the sense of mankind. The main emphasis on large aggregates of people (pueblo), particularly on society, apparently does not preclude that Colombians see community as a framework for such activities as helping (ayuda), cooperation (cooperacion), progress (progreso), and development (desarrollo). Similarly, affective ties such as love (amor), friendship (amistad), and understanding (comprender) are emphasized as cohesive forces, although usually they are the forces which give high cohesiveness to small primary groups such as family. The strong Colombian emphasis on unity (unidad), union (union), and reunion (reunion) further underscores this apparent contradiction. Strong affective ties with a limited number of people within a small primary group (family, friends) makes sense based on the U.S. cultural experience, but the indication that love may be a connecting link between members of such large social aggregates as society or mankind is hard for U.S. Americans to conceive.

Indeed, the U.S. American results convey two main trends which support this reasoning. To Americans community refers primarily to smaller social groups, family and friends. Furthermore, community has nothing to do with love and shows minimal foundation in affect-based interpersonal relationships. It is rather a group which at a particular time happens to live at a particular physical location and develops consequently similar concerns and shared interests. The locations which tie Americans are towns, suburbs, neighborhoods, villages, etc. The organizations involve schools, centers, clubs, pools, etc. The shared involvements include joint activities, developments, services, and other projects. This presents a strong contrast to the large-scale, affect-laden, idealistic Colombian conceptualization of community. While Colombians do emphasize the scope and importance of affective ties with society and community more than Americans do, this does not mean that they are better prepared to work together on concrete community projects. Joint actions materialize more readily in crisis situations and rarely do they outlive the crisis itself. It might be suggested that the strong positive overtones of the Colombian perception of society and community reflect, in practice, a type of group identification which starts with family. Given that the family is so important in terms of identity and of affective and economic security for the individual, it is the family which in reality becomes the point of reference in the perceptions of society and community.



SOCIETY/SOCIEDAD

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 20.

SOCIETY/SOCIEDAD

For Colombians as well as for U.S. Americans society is a large aggregate of people encompassing the population of a particular country or nation. With fundamental agreement as to what the word society refers to, there are several characteristic differences in the way society is perceived and evaluated. To Colombians society appears primarily as a large community (comunidad) with which they fundamentally identify themselves. Although this personal identification is clear, it is not free from elements of misgivings and criticisms producing a certain degree of ambivalence. In the view of Colombians society is made up of family (familia) and friends (amigos), forming a community (comunidad), or union (union). They have naturally their own country of Colombia in mind. The most elementary units of this large collective are persons (personas). "Persona" refers to people or individuals who have to be recognized for their personal uniqueness but who maintain a strong identification with family. Society is conceived as a framework for helping (ayuda) and cooperation (cooperacion), progress (progreso), economic development (economico, desarrollo), etc. Criticisms of corruption (corrupcion), selfishness (egoismo), exploitation (explotacion), and injustice (injusticia) suggest that some of their high ideals and expectations remain unfulfilled. This also seems to show that Colombians tend to identify "sociedad" with an existing social order they consider somewhat unjust. This interpretation is reinforced by the fact that they identify society with their own country, Colombia.

To U.S. Americans, society is predominantly an aggregate of people representing independent individuals distinguished mainly along status differences. Society represents then from the angle of the independent individual a framework of rules and regulations and standards which are recognized as more or less necessary sources of restrictions and constraints. While society is recognized as a source of shared values and culture, from the angle of the individual it is sometimes resented as presenting demands for conformity. The perspectives of the two culture groups illustrate two different approaches to the social environment. To U.S. Americans society is a large collective formed of individual people and groups controlled by invisible forces. To Colombians it is essentially a simple extension of their immediate environment of family, (familia) and community (comunidad) into a large social unit which they fundamentally identify with, although in many respects it is beyond the realm of their direct experiences.

SUMMARY

The social units here explored (community, society) should be considered together with those (self, family, etc.) analyzed in the context of other domains. In general, the Colombians view social units as more than a loose aggregate of people. They place considerably more importance than do U.S. Americans on the larger collectives such as community and society. These units represent forces of cohesion and identification which provide the background for their social environment, and they view themselves as integral parts of them. The frequently observed Hispanic tendency to emphasize social attributes and consequences apparently is part of this social orientation. Colombians take a predominantly positive attitude toward community and society which they see as natural frameworks for problem-solving through mutual help and cooperation.

As a partial contrast, U.S. Americans are less favorably disposed toward large social units; they give them less attention, are more critical and skeptical about them, and view them with a quite different frame of mind. Community is a more meaningful and popular idea than society, but in contrast to the Hispanic emphasis on the interpersonal human dimension, community is thought of more as a place for meeting individual or social needs; that is, it appears to be more a source of practical benefits than of affective identification.

The contrast is even more articulate in their images of society. For U.S. Americans society is somehow "out there." It represents an aggregate of individuals. The concept implies an impersonal structure and organization which is abstracted from the ordinary lives of people. This structure is viewed as differentiated by class (high and low) and economic strata (rich and poor). Furthermore, it is seen as being regulated and controlled by such invisible forces as rules, laws, standards, and morality. The undertone of many of the U.S. American reactions suggests a critical and skeptical posture apparently fed by feelings of doubt or outright rejection of society because of its impersonal authority. A second U.S. American meaning involves "high society," the fortunate and wealthy who are seen on the "social" pages of the newspapers.

For the Colombians society is more immediate and experiential, pertaining to one's own environment and activities as a member of a particular family, community, club, city, culture, or national collective. Society is revealed in human interaction. For U.S. Americans society is made up of individuals bound and controlled by invisible forces, but for Hispanics society is a huge collective interwoven with forces of positive identification, unity, and practical necessity.

Yet just like the U.S. Americans Colombians are also critical about certain aspects of society (bad, corrupt).

U.S. Americans are inclined to think mainly in terms of individual people rather than large collectives. They prefer to view people free of social-organizational constraints, as individuals who can be engaged, dealt with, worked with, and enjoyed on a strictly personal-individual basis and on the basis of common needs and shared interests. They show a strong desire to interact with people, to establish rapport, and to develop affective ties on a one-to-one basis.

The associative data on social values---equality, freedom, justice, law---have produced findings which are consistent with the general cultural trends observed in the context of the U.S. American and Colombian images and meanings of community, society, and other social units. Again, the main U.S. emphasis is on the individual and the individual's interests and rights. U.S. Americans pay more attention to freedom and equality and leave no doubt that their concern is with unrestricted, equal rights granted to all people. Justice is viewed by them with special emphasis on fairness. For U.S. Americans enforcement of law and the implementation of justice are naturally inseparable from a certain amount of power and authority.

While the values of freedom and equality are directly related to the rights of the individual for U.S. Americans, the Colombians consider these values more intensively in the context of their broad social implications. In their views of law and justice, Colombians assign an important role to order, authority, and government. They stress the idea that power is needed for the implementation and enforcement of law, and they look to the government as the source of that power. In connection with justice, they attribute a bigger role to the government. This is probably the consequence of the Colombians' disposition to see law and justice as social issues, emphasizing their social dimensions and consequences. For the U.S. Americans primary interest is in the practical implementation of law and justice, with heavy emphasis on the roles (police, judges) and institutions (court, jail) involved in the administration of justice. In the Colombian perspective crime and punishment attract less attention, while justice and order, government and country, power and authority assume greater importance. One could even observe that, considering the economic conditions and the distribution of the wealth in Colombia, the emphasis placed on equality by Colombians is rather moderate. In contrast, the problems of justice and injustice, which are little discussed in the literature, seem to be a relatively more dominant concern to Colombians.

In general, the social units and values explored convey different philosophies reflecting characteristic differences in the individual's relationship to the social environment. In the case of the U.S. Americans we find characteristic manifestations of individualism such as the emphasis on relationships with people as individuals and on personal ties which are dyadic and have the self as the main point of anchorage.

In the case of the Colombians large collectives such as community and society play a greater role. They are the important reference points for social thinking and social orientation. The Colombians see themselves as persons who do not stand alone but who are an important part of a social unit. Although they show certain dissatisfaction with the prevailing social conditions particularly from the angle of equity and justice, they still show a high regard for community and society at least at a level of abstractions and ideals.

While several authors (Clark, 1959; Madsen, 1972; Mintz, 1966) stress the importance of social stratification and hierarchical social organization with regard to various Hispanic groups, the data analyzed in the context of this study give little indication that Colombians have a structural view of society which reflects strong social stratification.

CHAPTER 6

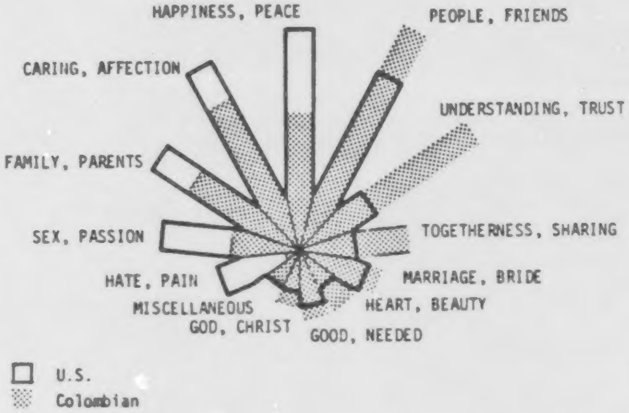
LOVE, SEX

Motives and affects are probably the most powerful driving forces of human behavior. They are also the most subjective forces and the least accessible to empirical analysis and assessment. Our present focus is on love and sex, how they are viewed by Americans and Colombians, and how these culturally characteristic views affect the relationship between men and women in the respective countries.

While love and sex undoubtedly arouse feelings which are universally human, the anthropological literature is rich and colorful in presenting cultural variations. There are countless accounts of how culture shapes, institutionalizes, promotes, curtails, idealizes or vilifies certain patterns of affective and sexual relations. A less explored aspect of these cultural variations is the culture-dependent nature of the concepts themselves. Few of us realize, for instance, how much our concept of sex is a product of our own culture. This is true to such an extent that we encounter the greatest difficulties translating this concept into other languages. We will see, for instance, how the English word sex and sexo in Spanish convey rather different meanings.

Most of the literature discussing Hispanic American sex roles agrees that Hispanic Americans differentiate intensively between male and female roles and view sex as an important source of differences (Madsen, 1972; Wolf, 1972; Wells, 1969). In this characterization special emphasis is placed on the domineering macho male role and the subordinate role of the woman. Nonetheless, a few authors like Fitzpatrick (1971) and Safa (1980) suggest that Hispanic women may have their own subtle but effective ways of exerting their influence. Our findings on the family domain showed surprisingly little sex differentiation by the Colombians, particularly compared to U.S. Americans.

Against this background it is interesting to explore just how did the U.S. and Colombian images associated with man and woman compare. The main focus is not on the status of man and woman as it may appear to the outside observer but as it actually appears in the eyes of our U.S. and Colombian respondents.



LOVE/AMOR

Main Components of Images and Meanings by U.S. and Colombian Groups.

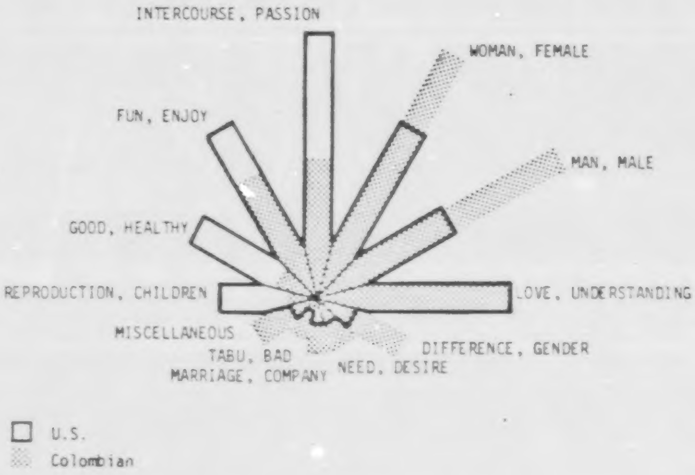
The actual responses given by the groups are shown in Appendix I, p. 21.

LOVE/AMOR

The dominance of love (amor) is high for both groups but it is somewhat higher for Colombians than it is for U.S. Americans (cf. dominance scores, Appendix I, p. 21). Also, it appears that the Colombians' meaning of love is more affect laden; they show a particularly intensive interest in the affective-emotional content of interpersonal relationships. Amidst a strong emphasis on affects and various sentiments Colombians stress understanding (comprension). This indicates a readiness to empathize with and to accept people by their own circumstances and dispositions.

The U.S. American emphasis on love and on positive interpersonal relations is also strong, but it suggests a different orientation. Love may have here a stronger foundation in the person's own need to establish a meaningful relationship than in affects invested in the other person for his or her own sake. For U.S. Americans love provides apparently a much needed affective bond for the individual to interrelate with another; that is probably the reason love is considered the main source of happiness. While Colombians emphasize giving (dar), giving up (entregar), and the idea of union (union), U.S. Americans feel that sharing and togetherness are essential. Marriage and family are emphasized as sources of love by U.S. Americans, with a focus on the husband-wife relationship (see Chapter 3 on family).

Friendship as a source of love receives about equal recognition from both culture groups. Religion appears to be a more recognized source of love by Colombians, and they relate love more intensively to beauty and nature. A sizable component of the U.S. meaning of love is sex. A sex oriented interpretation of love supports naturally the importance of individual needs as the motivational source of love.



SEX/SEXO

Main Components of Images and Meanings by U.S. and Colombian Groups.

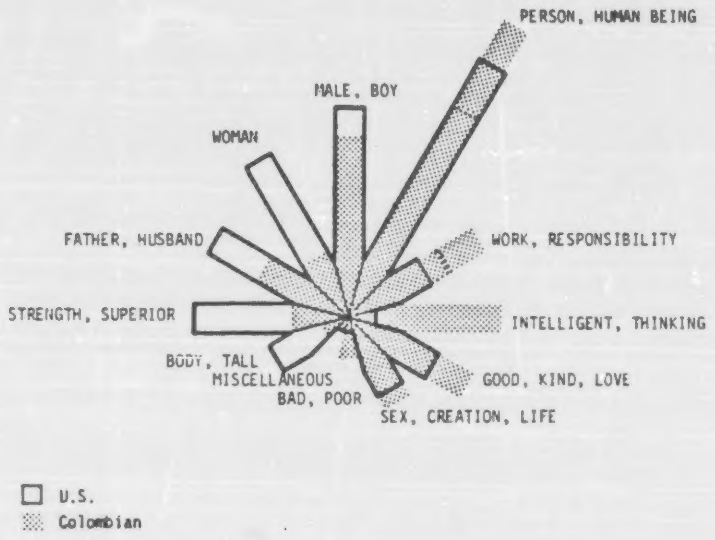
The actual responses given by the groups are shown in Appendix I, p. 22.

SEX/SEXO

From the Colombian point of view the meaning of sex is dominated by the differences in gender, by the contrast of maleness and femaleness. While this distinction is important to U.S. Americans as well, their view is dominated by the idea of sex as the act of intercourse with its resulting pleasure. "Relacion" is also used to denote intercourse. Thus, "to have sex" in Colombia is "tener relaciones" or "tener relaciones sexuales".

Love is of similarly high salience to both culture groups, but friendship (amistad) and understanding (comprension) appear to be more salient to the Colombians. While U.S. Americans characterize sex as good and healthy and produce practically no critical reactions, in the case of the Colombians there are few explicitly positive or explicitly critical evaluative reactions. Similarly, while U.S. Americans give some consideration to the dimension of reproduction and children, the reproductive function of sex receives negligible attention from the Colombians. In this context the idea of marriage (matrimonio) shows with both groups low salience.

In general, there is considerable agreement between Colombians and U.S. Americans that sex involves differences in gender; but while gender differences represent most of the Colombian meaning of sex, the American meaning of sex is centered primarily on intercourse as a source of need-satisfaction and entertainment.



MAN/HOMBRE

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 23.

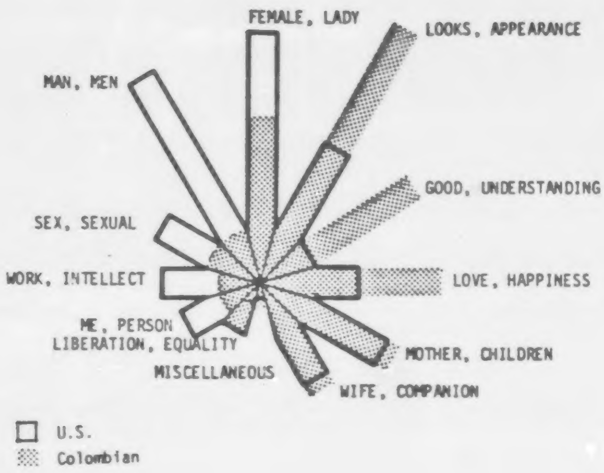
MAN/HOMBRE

In thinking of man the most pervasive idea dominating the U.S. image of man is the male identity. This becomes apparent not only from the number of direct references to maleness and other elements of the sexual image, but even more so from the contrasting or complementary relationship to woman. The Colombian image of man (hombre) also includes strong male characteristics: masculine (masculino), macho (macho). The idea of man as a human being (humano) and person (persona) is dominant. This is due at least in part to the fact that the word "hombre", means both "man" (as opposed to woman) and "human being" (as opposed to animals), emphasizing the idea of rationality. While "man" in English has both of these referents as well, the first, which emphasizes maleness, is apparently more salient.

The importance of this perspective is further apparent from the considerable attention the Colombians pay to the social qualities of man and his relationships to the community and society. In this context the Colombian notion of person (persona) is particularly important in conveying the idea of man as a social being with social qualities and responsibilities.

By a second set of salient characteristics Colombians view man in terms of his work (trabajo) and intellect. While U.S. Americans stress here strength and power, the salient Colombian attributes involve reason (razon), rationality (racional), thought (pensamiento), intelligence (inteligente). These are accompanied by such social qualities as fairness (justo), responsibility (responsable), and goodness counterbalanced by some negative characterizations such as bad (malo) and stupid (estupido). Among the male roles father and husband receive primary attention; among the affective emotional dispositions love (amor) and friendship (amistad) are salient.

Finally, there is an interesting cluster of Colombian reactions dealing with being and existence, totally unparalleled by the U.S. group. These reactions support the much quoted observation of Kluckhohn and Strodtbeck (1961) that the U.S. action orientation which stresses doing and achieving stands in vivid contrast to most traditional cultures which emphasize being and existence. The present findings bear on this important but subtle distinction, which involves dispositions not readily accessible to empirical assessment.



WOMAN/MUJER

Main Components of Images and Meanings by U.S. and Colombian Groups.

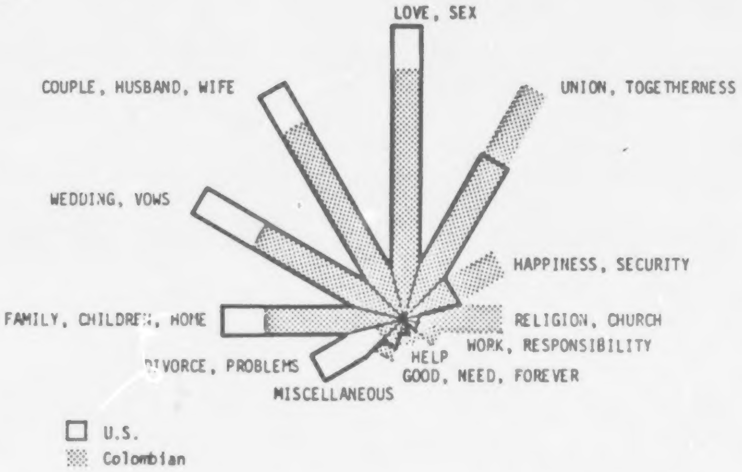
The actual responses given by the groups are shown in Appendix I, p. 24.

WOMAN/MUJER

The American image of woman is dominated by several related factors. One is analogous to a previous instance when we also found the relationship to the opposite sex as the most salient. In the case of woman, being opposite or complementary to man is a similarly salient consideration from the U.S. American perspective. The second salient attribute is being female, a girl, a lady, etc. The third is the family role of being a mother, having children.

In the Colombian image interestingly appearance emerges as the single most salient set of attributes: pretty (bonita), beautiful (bella), elegant (elegante), etc. The second most salient set of attributes includes such human and social qualities as being good (buena), understanding (comprension), and friendly (amiable). The third involves love (amor) and affection (carino), which in turn is not easily separable from the next one involving the family role as mother or wife.

While work and intellect were the second most salient attributes of man in the eyes of the Colombians, in the case of the woman, these considerations have less salience, while appearance has greater salience. The issues of women's rights, liberation, and ERA received relatively little attention from both Colombians and U.S. Americans. The heavy U.S. references to sex add to the weight of other predominantly sex-based attributes---relationship to males, femaleness---as the main determinants of the U.S. image of woman.



MARRIAGE/MATRIMONIO

Main Components of Images and Meanings by U.S. and Colombian Groups.

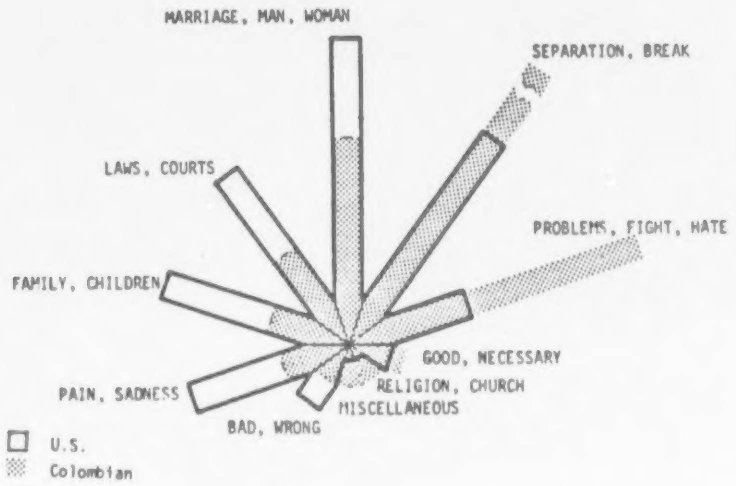
The actual responses given by the groups are shown in Appendix I, p. 25.

MARRIAGE/MATRIMONIO

There is little difference on the essentials. Both Colombians and U.S. Americans agree that marriage is a union between man and woman, husband and wife. In terms of what designation the marriage partners receive, U.S. Americans think more of husband and particularly wife, while Colombians speak more of man and woman; this is probably just a matter of labelling, although the generally stronger U.S. emphasis on the husband-wife relationship was a constant pattern throughout the domain of family (Chapter 3). With regard to the affective content of the relationship, it may be worth mentioning, however, that love and sex are the dominant ideas for U.S. Americans, while union is the dominant idea for Colombians. Some of the relevant differences, such as the U.S. emphasis on togetherness and the Colombian emphasis on union, are discussed in Chapter 4. It is suggested that the U.S. notion of togetherness reflects a view of interpersonal relations in which the individuality of the partners is retained and emphasized. At the same time union implies a fusion of two persons without stressing their separate identities.

It is probably a reflection of the low divorce rate that Colombians show only a small fraction of concern with divorce as a possible future development, while this possibility looms large in the case of the U.S. Americans. As a related and alternate explanation regarding divorce, the Colombian divorce laws and practices are mentioned in the text under DIVORCE. What comes here somewhat as a surprise is that in the context of marriage the idea of children appears to be more dominant to U.S. Americans. We had found previously that, considering family and intramarital relations, Colombians have constantly more emphasized the parent-child relationship.

Based on the extensive Colombian wedding celebrations it is also somewhat unexpected that while Colombians stress commitment, they give less thought to the wedding ceremony. In turn, they see weddings as interwoven more intensively with elements of the Catholic religion, an apparent reflection of their Catholic religious tradition and the fact that marriage has been for the most part governed by the laws of the Concordat between Colombia and the Vatican (see subsection on DIVORCE for further discussion).



DIVORCE/DIVORCIO

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 26.

DIVORCE/DIVORCIO

As the substantially higher dominance score (1,702 vs. 1,504) indicates, divorce is a more dominant issue to U.S. Americans than to Colombians. While both culture groups emphasize separation, ending the relationship, the various aspects of this process receive different attention. The Colombians show intensive interest in the various causes of divorce. Among these lack of understanding (incomprension) is in first place, followed by lack of love (desamor). From the U.S. American angle, hatred, adultery, and fighting appear to be the most prevalent causes. This group is particularly aware of the negative effects suffered by the family, particularly the children. The human, emotional consequences are described more vividly and with more explicit compassion by the U.S. group; their most frequent reactions were sadness, pain, hurt, unhappiness. The U.S. group is also more emphatic in its attention to the legal process involved in divorce.

Particularly the court, the roles of the lawyers and judges, the alimony, the expenses, and the settlement are vividly in their minds. While some of these associations may come vicariously from television and other mass media exposures, other elements may have their origin in direct personal experience. The Colombians mention most of these elements of the divorce process as well, although the overall attention they give them is markedly less. Interestingly, alimony, which ranks high in the U.S. interest, was not mentioned at all by Colombians. While both groups show similar concern with the negative consequences of divorce, the U.S. reactions suggest a more direct involvement, more first-hand experience with the problem.

One possible explanation is the lower divorce rate in Colombia. The Colombian marriage and divorce legislation is deeply influenced by the Concordat between Colombia and the Vatican. Up to a few years ago, it was extremely difficult for a couple to marry in a civil ceremony. A complicated procedure of abjuration of faith was required and, thus, for almost everybody married in the Catholic Church, obtaining a divorce was practically impossible. Couples could only apply for a legal separation, which included a distribution of property between the partners. Yet, since divorce was not legal, they could not marry again. Many individuals obtained a divorce and a remarriage in some other country, but according to Colombian law, the second marriage is not valid. Recently, the laws regarding civil marriage have been relaxed and many couples opt for a civil ceremony. Persons married in civil ceremonies can now obtain a valid divorce but those who have opted for a Catholic marriage cannot be divorced according to Colombian law. This, by the way, serves to explain the high score of the word separation (separacion) among Colombians, since a legal separation is much more common than a divorce.

SUMMARY

Beyond the essentially common core the Colombians and U.S. Americans show some characteristic differences in their views and feelings about love and sex, differences which in light of the previous results do not appear accidental. Love is naturally of high personal importance to both groups; to both it involves warm personal feelings, strong affective attachment primarily to family members and representatives of the opposite sex. The differences between Colombians and U.S. Americans lie in the actual nature of affective attachment, its level of differentiation, and its application to particular people and groups. The findings provide new insights into how people feel about and relate to each other in two different cultural environments.

In its American conceptualization love is an emotional tie for which the individual feels a strong need or desire. When this personal desire is met, when the individual is loved, this is considered as the peak of satisfaction and happiness. From this perspective sex is a major component of love, if not its very root or core in a sense reminiscent of Sigmund Freud. To the Colombians love is not only more affect-laden but it is more externally anchored and is characterized primarily by understanding which involves a readiness for empathy and acceptance.

While sex represents predominantly gender to Colombians, it is more intimately related to love for U.S. Americans. Similarly, it is a source of fun and enjoyment, a source of pleasure and satisfaction to the U.S. group.

The images the two culture groups have of man and woman convey essentially similar insights about the culturally characteristic relationships between the two sexes. We found that U.S. Americans more frequently emphasize sexual identification and perceive a stronger contrast between the two sexes. They pay more attention to physical differences and are more inclined to see man in the role of husband and woman in the role of wife. They also capitalize more on attributes which differentiate man from woman: they see the man as leader and head and woman as a housewife, soft, warm, etc. Finally, the U.S. Americans tend to identify themselves in terms of their sexual identity.

The Colombians are, of course, also aware of sex differences but their approach shows some interesting contrasts. First of all, it is important to recognize that for Latin Americans sex means gender to a large extent. They think of people as feminine or masculine. These appelations correlate closely with sex but they refer primarily to personality attributes rather than to sex in a narrow sense. Colombians are also more inclined to think in terms of parental roles (father-mother) rather than those of marriage partners. As already observed in the family domain, Colombians show stronger concern with the parent-child relationship. They pay more attention to characteristics common to both man and woman and see both as good or bad as far as social moral qualities are concerned.

While the U.S. Americans see man primarily in contrast to woman, to the Colombians the humanness in contrast to animal is the main dimension. Far beyond his maleness Colombians view man in terms of his intellectual qualities, his rationality, and his work. Along humanness the central idea is that of the "person", one who is a part of such larger social units as community, society, and the world in the sense of mankind. The Colombian concept of person differs in several important and characteristic ways from the U.S. American concept of the individual. These differences bear closely on those discussed with regard to the culturally dominant patterns of interpersonal relations, including the somewhat different interpretation of love and friendship.

To U.S. Americans companionship is a close synonym for marriage. Fundamentally, they see in marriage a partnership between two people. Consistent with the findings on family and family roles, U.S. Americans emphasize the emotional ties (love, sex) in marriage and companionship substantially more than do the Colombians. Again, for U.S. Americans husband and wife roles are more important while the Colombians are preoccupied with the parent-child relationship and with father-mother roles, with special regard for the home and its important function as a social unit for nurturing and upbringing. Accordingly, in the perspective of the Colombians, marriage constitutes a union, and results in a unit, with child care and upbringing as a central function. With the U.S. Americans' emphasis on togetherness and the relationship of the two marriage partners, the affective ties naturally acquire vital importance. To the extent affects are frequently unstable or transient, an individualistic emphasis on affective ties between the marriage partners makes the stability of the marriage and the probability of divorce a function of the partners' success in maintaining mutually satisfactory affective ties. Indeed, U.S. Americans do see a much closer potential relationship between marriage and divorce. Since they view marriage as providing warmth, security, and sharing (i.e., an emotionally satisfying togetherness), divorce is not a welcome option for U.S. Americans, but it follows from their view of marriage that this alternative has to be taken seriously into consideration.

As an interesting and new insight the results suggest that along the dominantly individualistic (U.S. American) and social personalistic (Colombian) approaches to interpersonal relations, love appears in two main modalities. The love contingent on predominantly individualistic social relations as characteristic of U.S. society seems to have its primary roots in the autonomous self-anchored individual, his needs to develop and maintain positive and meaningful relations with others. Just as this situation creates a need for friendship, it creates a need for love. Since the satisfaction of this need is only possible under conditions of mutuality, since it requires a give-and-take relationship, it results in a search for external satisfaction. The object of this search is another individual whose love is potentially appealing and can be obtained if reciprocated. With some simplification, in this individualistic paradigm love becomes essentially an instrument of internal need calling for external satisfaction. The second paradigm, which appears predominant in the case of the Colombians, is characteristic of the person who invests love in others for their sake or for the sake of some common goals---family, children. This is not propelled by internal needs but by sentiments and interests anchored in the other person or in shared superordinate goals. Such an approach is consistent with the view of the other-directed personality.

CHAPTER 7

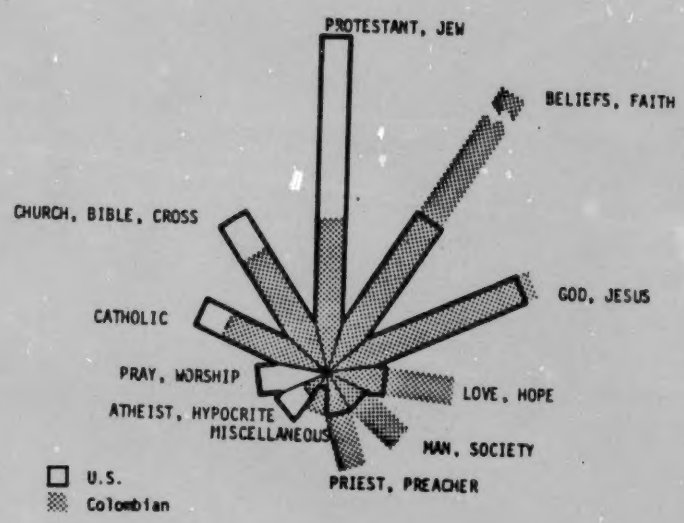
RELIGION, MORALITY

The gods and spirits of old mythologies as well as the spiritual and moral precepts of the world's contemporary religions naturally have a close relationship to people's world views and frames of reference. Since a person's relationship to the transcendental and supernatural is characteristically abstract, religions and ethical systems are particularly important sources of cultural differences.

The influences of Catholicism and Protestantism on the Hispanic and Anglo American cultures have received considerable attention from theologians, historians, and philosophers of culture and religion. The following analysis is neither historical nor philosophical but represents an attempt to find some empirical answers on how U.S. Americans' and Colombians' views of religion compare. Our primary interest is naturally in some of the salient characteristics of their overall religious/moral frames of reference with direct bearing on personality organization and the dominant patterns of interpersonal relations.

Several leading psychocultural theories identify moral precepts like conscience and guilt as playing a central role in creating different personality types and in shaping people's social behavior. Rotter (1966) makes a distinction between inner-directed and outer-directed personality types. Mead (1953), Heller (1966), and Szapocznik (1978) have discussed analogous U.S. vs. Hispanic differences in terms of field dependence or independence. Our recent analysis of Iranian personality organization has suggested some interesting relationships between key concepts like shame, guilt, conscience, and personality organization (Szalay et al., 1981b). At the same time the relationship between personality organization and certain main trends of social and political behavior became rather apparent.

Our earlier comparison of Anglo American and Hispanic American culture groups (Szalay et al., 1978a) did produce similar empirical evidence which has underscored the distinction between inner- and outer-directedness. Since this distinction received considerable attention, the following analysis will seek some further clarification by including into our consideration such key notions as guilt, conscience, and morality. This analysis will examine how Colombians compare to U.S. Americans and to what extent their meanings of concepts relevant to personality organization may reveal different patterns of organization.



RELIGION/RELIGION

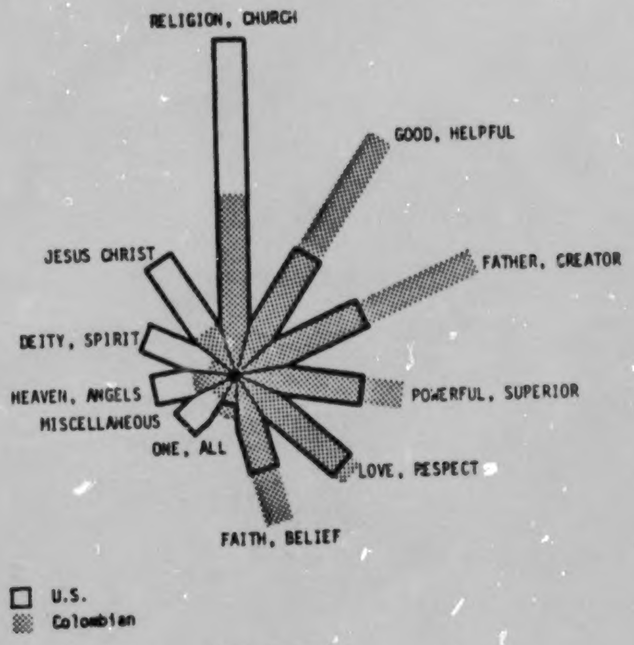
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 27.

RELIGION/RELIGION

To U.S. Americans religion refers primarily to established denominations such as Catholics, Jews, Protestants, including a broad variety of cults and sects. This reflects a pluralistic religious philosophy and diverse cultural experiences. The amount of attention given to specific denominations is generally proportionate with the statistical representation of particular religions in the United States. The U.S. Americans think also more intensively of such tangibles as church and Bible, places and forms of worship, and of the activity of worship and prayer in general. Americans also express more skeptical or critical attitudes, as conveyed by reactions such as "bad" and "crutch."

The Colombians show a different focus of interest. In their minds more weight is given to faith (fe) and belief (creencia) as well as the affective content of religion, love (amor) and understanding (comprension). This is quite consistent then with our observation in the context of GOD that Colombians place more emphasis on affective personal rapport. From the Colombians' perspective religion appears less as a matter of personal choice or as a matter of private decision regarding how to shape one's relationship with God. Rather it appears to be a broad existential involvement, emotionally and intellectually, which directly affects one's personal values and relations with others. The source of this socially oriented view of religion probably stems from a Catholic tradition which does not separate church but encompasses religion as a part of the broad frame of reference affecting every aspect of human existence. While God (Dios) is similarly central to both groups' view of religion, for the Colombians, God and religion appear in closer relationship to man (hombre, humana), society (sociedad), and social problems.



GOD/DIOS

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 28.

GOD/DIOS

The differences which emerge between U.S. Americans and Colombians in their subjective images of God may not be altogether surprising to those who are well acquainted with both cultures. Once these differences are identified they can be rather readily explained by the background and experiences of the two groups compared. The U.S. American image of God includes Jesus Christ, the Lord, a supreme being, a spirit who is in Heaven, who is central in religion, in the Bible, and who is worshipped in church.

Most of these elements are present in the Colombians' image of God as well, but their focus of attention is markedly different from the U.S. Americans. Colombians perceive God as a superior and supreme (supremo) being endowed with power (power) and strength (fuerza), characteristics stressed more by the Colombians than the U.S. Americans. God is viewed as the creator (creador) and the father* (padre) of man, an omnipotent, omnipresent source of existence or being (ser). Parallel to these superhuman attributes, the Colombians project strong human and social qualities into divinity. While both groups think of the goodness of God as a salient quality, Colombians stress such additional qualities as helping (ayuda), understanding (comprension), fairness (justo), and being a friend (amigo). This conveys a sense of closeness combined with strong emotional identification, love (amor) and understanding (comprension). Love is also a salient element in the U.S. Americans' image of God, but compared to the Colombians, the affective elements are less dominant. While U.S. Americans tend to perceive a more private one-to-one relationship with God, to Colombians God is characterized by human qualities with stronger interpersonal, social implications.

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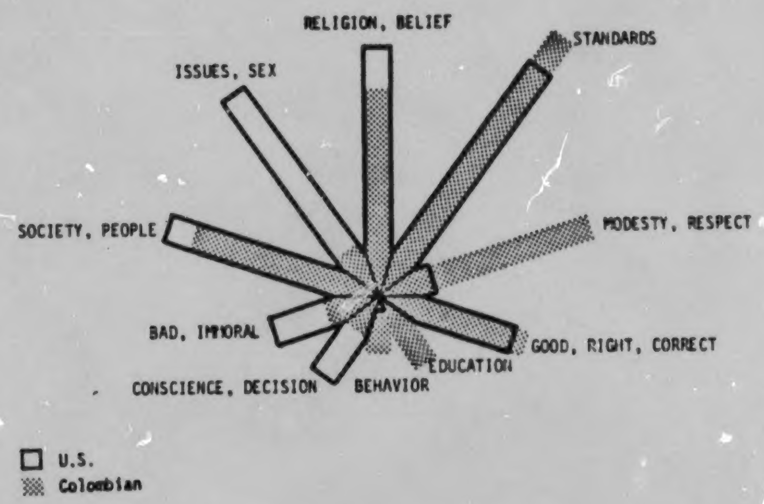
*The Colombian references to father are somewhat ambiguous in the sense that some of our respondents may have had the Pope (Papa) rather than father (papa) in mind.



MORALITY/MORALIDAD

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 29.

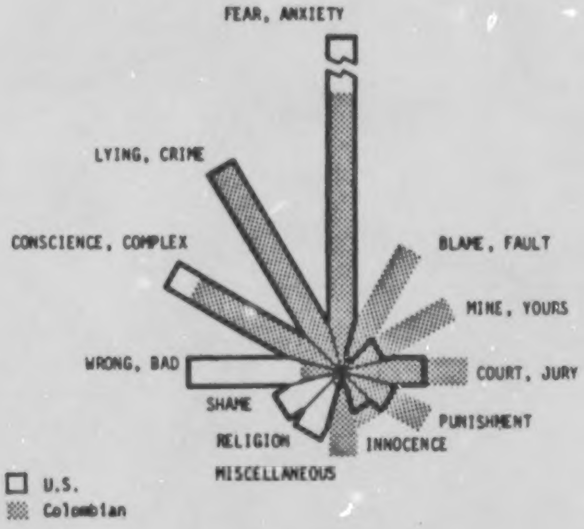
MORALITY/MORALIDAD

From the U.S. American cultural perspective morality is essentially a matter of making a proper choice between good and bad, right and wrong, virtue and sin. While Americans give both positive and negative alternatives similar consideration, Colombians emphasize nearly exclusively the positive ideals and virtues. Along a pragmatic, problem oriented approach Americans view morality in the context of practical problems which involve moral issues. Here sex is the main context; they mention problems of sexual mores, marriage, problems of life and death, drugs, etc.

Both U.S. Americans and Colombians see a close connection between religion and morality, with strong U.S. emphasis on church and the more tangible elements of religion: e.g., the Bible. There is also an agreement by both groups on the central importance of ethical and moral standards, rules and principles.

Compared to the strong U.S. emphasis on practical moral issues and problems, to the Colombians morality connotes more intensively virtues and high ideals. Particularly salient are those values and virtues with social implications, ones that require the denial of self and the recognition of others: e.g., modesty (honestidad), honesty (honradez), respect (respeto), and responsibility (responsable). In Spanish "honestidad" may mean both honesty and modesty in its sexual connotation. Here we have translated "honradez" as honesty and "honestidad" as modesty. It should be mentioned, however, that these word choices are rather ambiguous.

U.S. Americans tend to emphasize morality as a function of individual choice and conscience, while the Colombians think of morality as the virtue of a social person who is considerate and understanding of others. Along with their emphasis on ideals guiding human behavior, Colombians emphasize morality as a matter of ethics (etica), education (educacion), and ethical conduct (conducta, comportamiento). To U.S. Americans with their emphasis on the inner-directed autonomous individual, morality is more a matter of individual conscience.



GUILT/CULPA

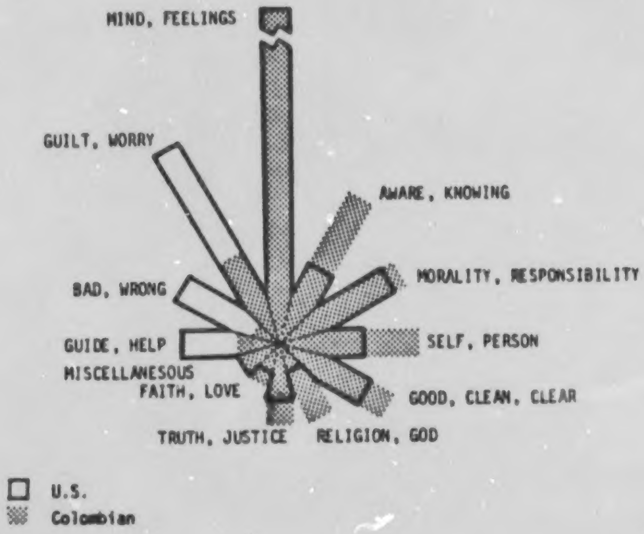
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 30.

GUILT/CULPA

As the substantially higher dominance score indicates, guilt is a more dominant theme to U.S. Americans than to Colombians. There is a considerable consensus between the two groups regarding guilt as a legal matter, such as judgments passed by a court. In this context both groups' views of antisocial behavior, ranging from lying to murder, are quite similar. However, the Colombians place more emphasis on serious crimes while the U.S. focus is on milder but more frequent trespasses such as lying and cheating. This main difference follows from the predominantly individual conscience based conceptualization of guilt by U.S. Americans, which is shared only to a limited extent by Colombians.

From the U.S. perspective guilt is predominantly a matter of subjective reaction to an individual's conscience. To Colombians guilt is more a question of mistakes (error) and fault (falta), a failure to meet responsibilities, which is followed by external blame and shame. To Americans guilt leads to internalized feelings of shame and remorse, resulting from a personal moral judgment of conscience, of being bad and wrong. Following this rationale, the most salient U.S. reactions deal with the negative feelings resulting from a sense of guilt, such as anxiety, fear, hurt, pain, as they accompany certain choices recognized internally as bad and wrong. Consistent with this view is the strong U.S. disposition to see guilt in relationship to sin and to associate it more intrinsically with religion.



CONSCIENCE/CONCIENCIA

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 31 .

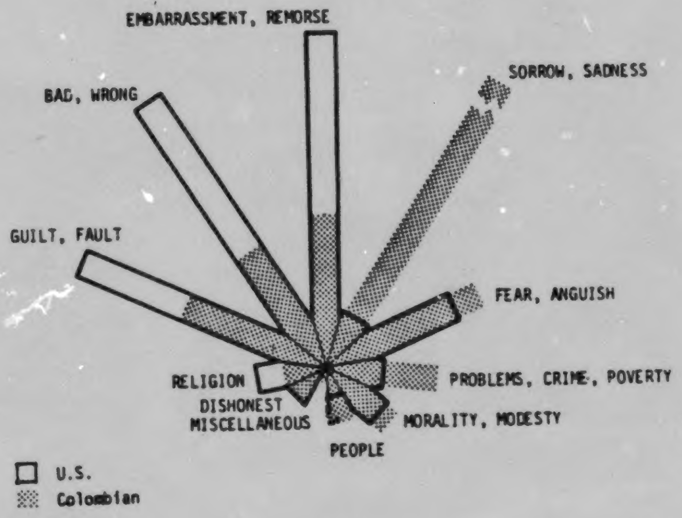
CONSCIENCE/CONCIENCIA

Conscience is an internal guide as well as a quality of self awareness for both U.S. Americans and Colombians. Yet there are some characteristic differences in their cultural views and conceptualizations of conscience which bear on its nature and function as a guiding mechanism.

In the case of the U.S. Americans this internal guide involves a duality, a juxtaposition of two main elements, one represented by the ego or self and the other by a guidance or control system which is reminiscent of the Freudian superego, or what is frequently referred to in more simple terms as guilt. In this view conscience has a judgmental function which tells the individual right from wrong. Inherent in this view is the rationale that the individual should pay close attention to his conscience, follow its lead and obey its voice. Whether God given or not, followed or not, conscience has a potential to exert various degrees of control over the individual's behavior. If disregarded, it is likely to be followed by feelings of guilt and worry, which receive special attention from Americans.

The Colombians view conscience as a personal quality and a source of tranquility (tranquilidad) and security (securidad). Conscience reflects the goodness of the person. The notions of a bad conscience and guilt (culpable) are not nearly as strong as among the U.S. American group. For the Colombians the idea of conscience interestingly is viewed to affect thinking (pensar), reasoning (razonamiento), and understanding (comprender); knowing (conocer) and understanding play a particularly important role. These qualities are overtly manifested and readily apparent in someone said to be a person of conscience. In this sense conscience is not a focal point or object of interaction with the self but rather that which is revealed in one's way of thinking in personal life and social interactions. Conscience implies responsibility to others.

In general, conscience appears to Colombians more as a spiritual, even transcendental-religious quality of the person, while to U.S. Americans it is a psychological entity, a guiding mechanism involved in the personal decisions of the individual.



SHAME/VERGUENZA

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 32.

SHAME/VERGUENZA

For both culture groups shame has a strong negative connotation, but the U.S. American reactions convey stronger moralistic undertones; Americans see shame in close connection with wrong and evil. Also, to Americans shame stands in close relationship to guilt and bad conscience; it appears as a natural consequence of wrongdoing, immorality, or sin. These contexts are recognized as sources of personal embarrassment and remorse.

To Colombians shame has apparently little or no relationship to guilt and to them it is less related to conscience than it is to U.S. Americans. To Colombians shame appears to be a sort of external development which is beyond the person's control yet it can turn into a source of sadness (tristeza), sorrow (pena), fear (temor), and anquish (angustia). From their perspective the dominant idea is "culpa" with the implication of fault and blame rather than guilt resulting from a personal moral judgment. The specific sources of shame mentioned by Colombians include lying (mentira), stealing (robo), poverty (pobreza). This may explain why the Colombians mention sorrow and anguish, and other psychological and emotional reactions accompanying shame. These consequences appear to be beyond the control of the individual and their roots apparently have stronger foundation in the Colombians' preoccupation with the social environment rather than the individual's own conscience.

These U.S. and Colombian differences are reminiscent of the distinction introduced some forty years ago by Ruth Benedict (1946), who has divided people into two main groups: shame cultures and guilt cultures. With little emphasis on conscience or the causes of guilt, the Colombians are more preoccupied with the observable act (e.g., theft) or condition (e.g., poverty) which becomes then a source of personal pain and tribulation due to humiliation which is predominantly social.

SUMMARY

The present chapter compares Colombians and U.S. Americans with regard to their subjective views of religion and morality. Our summary is focused on three main subjects: (a) trends reflected by the cultural views of religious themes, (b) trends shown by moral themes, and (c) moral precepts and social control.

The U.S. American views emerging from the analysis reflect an approach to religion based on free choice and individual decision accompanied by an intensive awareness of religious pluralism. This underscores their private, individualistic relationship to religion in general and to God in particular. Whether due to a general trait of practical orientation or to an emphasis on personal decisions, U.S. Americans pay more attention to certain tangible manifestations of religion, i.e., specific denominations, churches, activities, and prayer. With regard to God, they stress denominations, Jesus, Bible, heaven, devil, and other details learned through religious instruction. A sizable element here is the recognition of deity and spirit with a supernatural but perhaps more erudite-intellectual note, at least compared to the Colombians.

The Colombians' approach is more affect-laden with more emphasis on love and understanding. They consistently stress faith and belief and convey a view of universality, Catholicism, with little attention given to alternatives. God appears from the Colombian perspective both as an almighty and supernatural being and as a loving father and friend. This more uniform, homogeneous view of religion by Colombians who hardly mention choices and alternatives, is probably the consequence of the dominance of a single main denomination, Catholicism, in their cultural environment. In agreement with the Catholic view, there is also a strong Colombian emphasis on the very human, social characteristics of God as the ultimate source of help and understanding.

The above differences in religious frame of reference tie in closely with the Anglo and Hispanic cultural views on conscience and morality. Conscience is a particularly central concept in the U.S. American view of morality. It is perceived by the U.S. American group as a guide, a voice which directs behavior by dictating choices between right and wrong. Decisions must be made according to one's moral and religious standards. If the choice or action is wrong, the conscience is filled with guilt, but in either case, the decision has been an individual one.

To have a conscience implies to Colombians that one knows what is right and will do it. They make practically no reference to guilt or to the question of choice. Conscience for them is a personal disposition to do the right thing, even in the face of conflicting forces or pressures. This disposition is closely related in their mind to honor, faith, and virtue. It is founded in knowledge and conveys social consensus, experience, and moral principles.

There is a particularly close relationship between morality and conscience for the U.S. American group. The conscience is at the very center of both religious and moral considerations. This explains why morality carries a great deal of religious content for the U.S. American group. Morality, too, involves the judgmental process of deciding between good and bad, right and wrong. To the Colombians, morality is more a disposition to recognize and do what is good or more precisely what is recognized as such by others, i.e., their family, community, etc. For them, parents, society, and education are important resources for the development and maintenance of this disposition which is characteristically social. The resulting concept of morality is an essential part of the group's social frame of reference and is the main determinant of the Hispanic notion of responsibility in which there is a special emphasis on duty, obligation, and work. Probably few U.S. Americans would deny that morality is influenced by social learning, but it is interesting that their notion of morality brings out little sign of this awareness.

These differences in the cultural views of conscience and morality are supported by the differences observed in the Colombian and U.S. American meanings of shame and guilt or what may be identified as the culturally characteristic control mechanisms.

The U.S. control mechanism has been characterized as a guilt based mechanism. Guilt is the sanction of the conscience of the autonomous individual who has been brought up to use certain principles and standards in deciding what action to take; guilt arises when the person decides to go against the internalized moral values, the norms dictated by conscience. The U.S. meaning of guilt gives considerable empirical support for this mechanism. U.S. Americans view guilt predominantly as a reaction of conscience to a wrong decision or action. It is a negative feeling of fear, anxiety, and worry accompanied by a personal sense of shame and remorse. To the Colombians guilt is more a legal issue decided by a judge involving a specific crime and is accompanied by internal remorse and external blame and fault.

While the U.S. Americans attach heavy negative consequences to guilt, the Colombians show an analogous but even heavier concern with negative consequences---i.e., sorrow, fear, anguish, blame---in the context of shame. As another important difference, shame is more internal guilt and conscience related for U.S. Americans, while it is more external and social fault-blame oriented for the Colombians.

As reviews of research on the comparative study of U.S. and Hispanic American psychocultural characteristics indicate (Wagner and Haug, 1971; Lisansky, 1981), there is a great deal of criticism that the comparisons are frequently stereotypical and value laden, and biased in favor of the U.S. American culture. Nevertheless, the above findings lend substantial empirical support to the distinctions made by several researchers who have addressed the question of Hispanic and Anglo American psychocultural similarities and differences. Some authors contrast the field independence of the U.S. Americans with the field dependence of Hispanic Americans (Ramirez, 1976; Szapocznik, 1978; Mead, 1953). Others stress the differences between individualistic U.S. American and collectivistic Hispanic value orientations (Kluckhohn and Strodtbeck, 1961; Heller, 1966). It is also quite common to contrast U.S. individualism with Hispanic personalism (Fitzpatrick, 1971; Diaz-Royo, 1974; Magaffey and Barnett, 1962).

Beyond supporting the reality of a dichotomy we prefer to label U.S. American individualism and Colombian Hispanic personalism, the findings offer new insights into how religious/moral precepts differ along this fundamental dichotomy. These differences also give insights into two main mechanisms of social control supporting a distinction introduced originally by Ruth Benedict (1946):

> ....Americans are members of a guilt culture; they foster a sense of individual responsibility---a need to follow one's own interests, beliefs, and standards. The point of reference here is entirely internal---the voice of one's own conscience. When personal decisions and actions do not conform with these internal norms and standards, the conscience produces feelings of guilt.
>
> In "shame" cultures people use the shared norms, values, and interests of their reference group(family, clan, nation) rather than their own conscience as a guide to acceptable behavior. To them conscience and

> guilt have less meaning; the sanctions they try to avoid are public shame or losing face as a consequence of their failure to conform to the standards of the group.

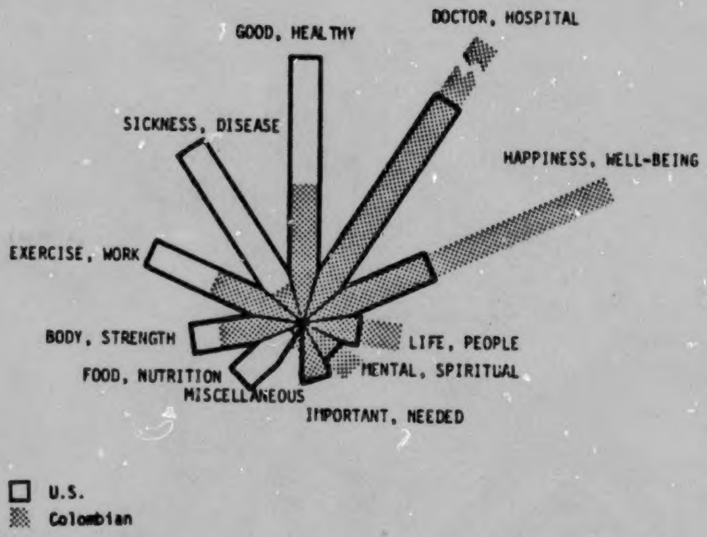
The U.S. concept of guilt and the Colombian concept of shame support this distinction. But more importantly and conclusively, the findings show with considerable consistency how other critical concepts such as conscience, morality, and religion fit in with and support this distinction. Riesman's (1950) characterization of the inner-directedness of the U.S. Americans in contrast to the outer-directedness of traditional cultures or Rotter's (1966) distinction of "internal" versus "external" locus of control involve essentially the same duality in social control mechanisms. While our assessment does not tell how these different controls develop, the literature on child socialization is quite rich and conclusive on this point. Mead (1953), Ramirez (1976), Landy (1959), Triandis (1981) as well as several other researchers point out that U.S. American children are trained predominantly for competitiveness, self reliance, and self assertion while Hispanic children are taught the importance of warm interpersonal relations, harmony, and the sensitivity to the needs and feelings of others.

CHAPTER 8

HEALTH, WELL-BEING

Cultural experts and the scientific literature identify several dimensions along which representatives of various cultures differ in their view of health, well-being, and existence. An important dimension found previously to be relevant to the U.S. and Hispanic views on health and human existence related to their basic assumptions about the dependence of man on nature. According to Kluckhohn and Strodtbeck (1961), various cultures relate to nature differently. The U.S. American and Western European highly industrialized societies have generally an activistic approach to nature characterized by a strong desire to master it, to subjugate it. Most traditional cultures tend to seek effective adaptation and harmony with nature. Assuming an optimistic and activistic attitude, Americans are out to change and shape the world to suit their needs and ideals. Hispanic Americans are frequently characterized as taking a more passive attitude of waiting, accepting, and enduring with a certain resignation whatever the future may bring, including pain, sickness, and death.

Numerous scholars such as Heller (1966), Madsen (1972), and Maldonado and Cross (1979) have characterized Hispanic American culture groups as fatalistic. As Madsen (1972) puts it: "Misfortune is anything the Anglo tries to overcome, and the Latin views as fate" (p. 18). Yet others (Rocco, 1970; Casavantes, 1971; and Hernandez et al., 1976) dispute the timeliness and validity of such generalizations. This contrast bears naturally on how people view health and well-being, how they approach medical problems, whether or not they seek health care and other services, or how they organize and manage their lives in general. It also bears then on such matters as whether people seek active or even preventive health care, whether they live for today or plan for the future, whether they lean toward an Apollonian or a Dyonesian life style, etc.



HEALTH/SALUD

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 33.

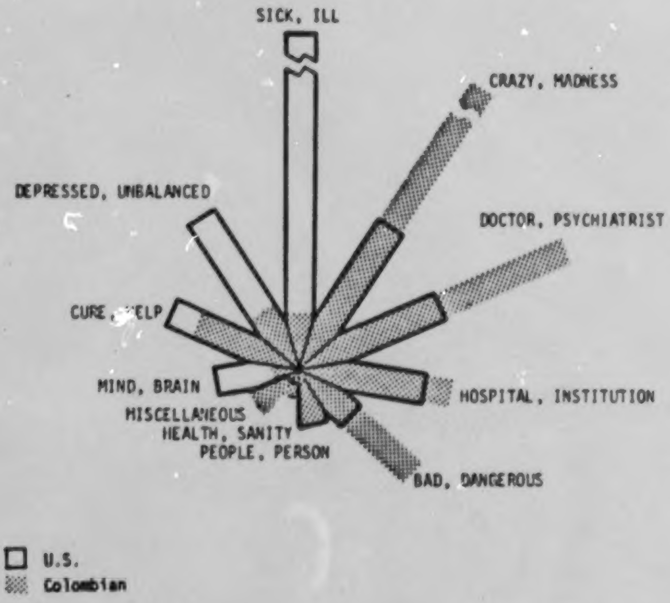
HEALTH/SALUD

Following their general tendency to view problems of human existence in terms of contrasting options, U.S. Americans think of health as the opposite of sickness and disease. This may explain why they stress the importance of being in good health. To Colombians health is well-being (bienestar), a source of joy and pleasure (alegria). From the Hispanic perspective this is what life is or should be.

Both Americans and Colombians recognize that health has both a physical and mental dimension. Yet there are indications that Hispanic Americans have a more holistic view of health (Szalay et al., 1978a).

U.S. Americans place a particularly strong emphasis on the body, on physical fitness and physical energy. They see a close relationship between health and food, nutrition, and diet which are apparently recognized as essential to good health. Physical exercise, jogging, swimming, and other sports are also viewed as important and useful.

Viewing health in terms of overall well-being, Colombians also include work (trabajo). While Colombians think less along such preventive measures as diet or exercise, they do recognize the importance of maintaining good health with the help of specialists, i.e., doctors (medicos) and nurses (enfermeras). This emphasis on medical assistance and expertise may be a reflection of Hispanic Americans' high regard for professionals in general but especially for the medical profession (Szalay et al., 1978a). In the present context this becomes further apparent from their emphasis on institutions such as hospitals (hospital), clinics (clinica), and centers (centro).



MENTAL ILLNESS/ENFERMEDAD MENTAL

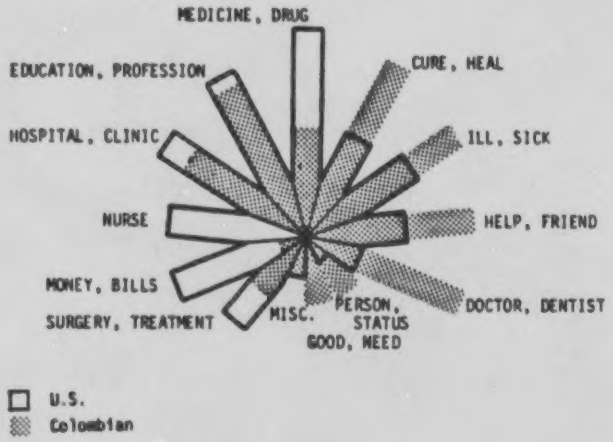
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 34.

MENTAL ILLNESS/INFERMEDAD MENTAL

To the U.S. Americans mental illness is a sickness, a disease which can range from temporary problems or emotional disorders to cases of serious psychoses and retardation. With their fundamental faith in the possibility of cures, Americans think of various forms of treatment. This is consistent with the U.S. approach to life in general, which is to isolate a problem and to find a practical solution for it. In the present context, solving the problem---that is, finding a cure, is considered possible since for U.S. Americans mental illness encompasses a broad variety of emotional problems (from stress to depression) which are generally transient in nature.

From the Colombian perspective mental illness is a more extreme and serious impairment. Madness (locura) and craziness (chiflado) denote extreme states and are regarded as permanent. This view of an incurable, dangerous impairment is reflected further by the heavy Colombian emphasis on psychiatrist (siquiatra) and doctor (doctor, medico), on madhouse (manicomios) and asylum (asilo). These institutions are viewed predominantly as locations where people in this extreme state must be kept under control and protective custody. This view is supported further by heavy Colombian references to bad (mala), dangerous (peligroso), serious (grave), and death (muerte) while U.S. Americans think more of misunderstanding and social problems. As Padilla (1975) observes, "mental" has a different meaning in Spanish than in English; consequently Hispanics are less inclined than U.S. Americans to look for mental causes. As our previous study has shown, the Hispanic image of psychiatrist is dominated by the idea of the physician in a madhouse who provides services to dangerous and incurably sick patients (Szalay et al., 1978a).



DOCTOR/MEDICO

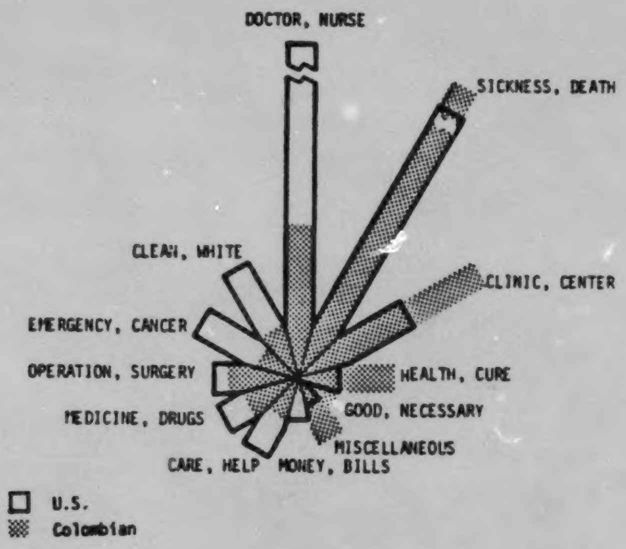
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 35.

DOCTOR/MEDICO

Members of the two cultures see representatives of the medical profession through somewhat different eyes. The U.S. Americans are fascinated by the technical details of medical treatment and by the effects of medication. This is reflected by their emphasis on specifics, from check-up to surgery, from stethoscope to needle. While some of the attention given to doctors, nurses, and hospital scenery may be reinforced by T.V. soap operas, they do reflect broad, intensive concerns along cultural realities. For instance, the attention given to medication reflects the popularity of pills and drugs as this is shown by extensive statistics. Some of the popularity and prestige come from the highly publicized scientific advances of the medical profession. The financial cost of the services, the accumulation of personal wealth by the physician, and money needed for paying the bills are salient in the Americans' mind.

From the Colombian perspective, doctor shows a particularly close and direct connection with the idea of illness (enfermedad). This image encompasses as salient elements the need for cure (cura), the restoration of health (salud) and well-being (bienestar). In the Colombian image the service (servicio), visiting the doctor's office (consultorio), and other details receive attention but the idea of helping (ayuda) is particularly central. Colombians characterize the doctor as good (bueno) and necessary (necesidad) and speak of friendship (amigo, amistad) with considerable weight. Beyond physician, doctor means to Colombians, even to a greater extent than to U.S. Americans, an education and title demanding recognition. It means a high level of professional status (profesion), a professional career (carrera) and work which requires scientific background and education.



HOSPITAL/HOSPITAL

Main Components of Images and Meanings by U.S. and Colombian Groups.

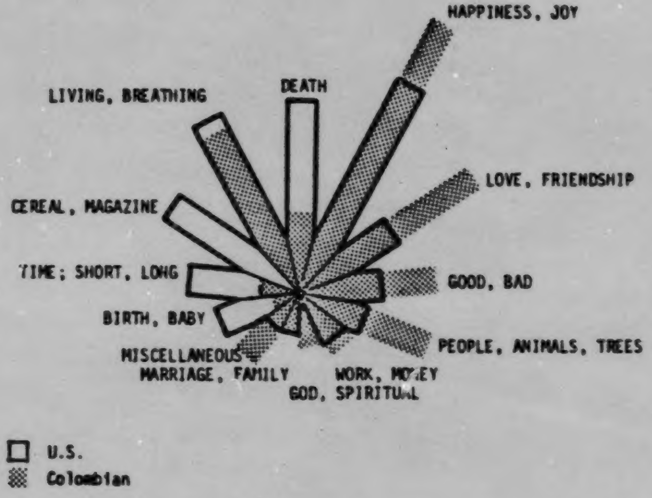
The actual responses given by the groups are shown in Appendix I, p. 36.

HOSPITAL/HOSPITAL

The U.S. group sees a hospital as a large-scale institution which is organized around the work of doctors and nurses, an environment rich in exciting details. The U.S. image of hospital also includes a concern with high medical expenses and bills. The Colombian image contains some of these elements as well but there is less emphasis on technical details and professional activities. At the same time Colombians are more preoccupied with the sick patient (enfermo), with his illness (enfermedad), his health (salud), with life (vida) and death (muerte).

The U.S. image of hospital includes such vivid, sensual impressions as whiteness, cleanness, and smell. Among the activities associated with a hospital are treatments, operations, surgery and those related to accidents, emergency, and ambulance service. All involve the role of doctors and nurses as dramatic actors. Among these interesting activities the administration of medicine captures special attention. Certain ailments receive strong recognition including cancer, heart attack, and injuries.

The Colombian image of hospital is less detailed and less technical. The main impressions are blood (sangre), pain (dolor), wounds (herida), and sadness (tristeza). Compared to the U.S. group, the Colombians pay less attention to such other details as surgery (operacion, cirugia), medicine, and drugs (drogas). At the same time the Colombians think of a greater variety of analogous institutions, i.e., clinic (clinica), sanatorium (sanatorio), center (centro). For Colombians "clinica" does not have the same meaning as "clinic" has for U.S. Americans. "Clinicas" are private hospitals and in general serve middle and upper class patients who do not usually go to public hospitals.



LIFE/VIDA

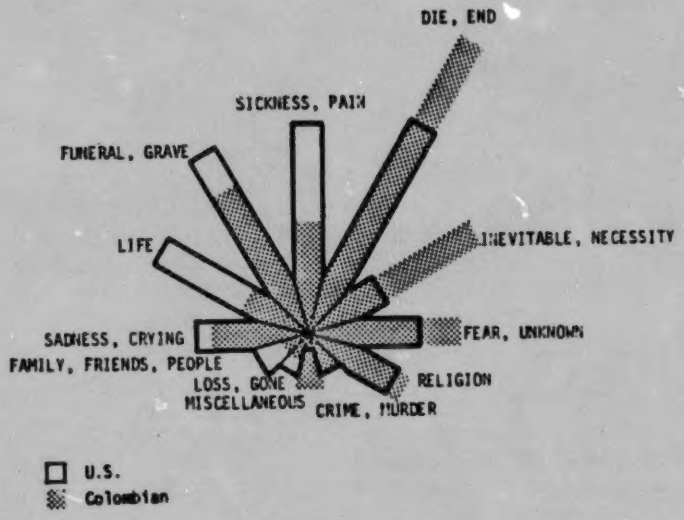
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 37.

LIFE/VIDA

There is a similar recognition of life as a process of existence, whereby the U.S. group thinks more of the biological process (living, breathing, growing) and the Colombians of being (ser) and existence (existir). Along their general tendency to think in terms of alternatives and contrasts, the U.S. group shows more preoccupation with death than do the Colombians. U.S. Americans are also more aware of and concerned with the time dimension. More thought is given to the length of life and to age. It is likely that due to this time perspective and a stronger biological focus, the U.S. Americans give also more attention to birth and sex. The Colombians think in this context more of the mother (madre) and child (nino).

The primary Colombian interest is in interpersonal relations: friendship (amistad), understanding (comprension), and several other interpersonal values. On love (amor) both groups show about an equally strong emphasis. Also humans (humanos), men (hombres), and nature (naturaleza) are more dominant in the Colombian view of life. This is less a question of a scientific, biological perspective but rather reflects the spontaneous attitude with which Colombians can enjoy life and human existence. Elements of an existentialist "joi de vivre" emerge also from the Colombian reactions of joy (alegria), health (salud), and beauty (belleza) which parallel the U.S. interest in happiness and fun. The strongly positive values and evaluations such as good (bueno), and liberty (libertad) are counter-balanced, however, by negative experiences, such as fighting or struggling (lucha) for existence. Adverse realities are obviously not overlooked by the Colombians, their stance toward life may be one of having learned how to cope with hardship and still maintain a positive attitude.



DEATH/MUERTE

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 38.

DEATH/MUERTE

The precise words commonly used in referring to death---i.e., dying, ending, separation or departure---may appear rather inconsequential. Whether one speaks of God as the Colombians do or more figuratively of heaven or hell as the U.S. Americans do, essentially the same inscrutable fate is in mind. It may come somewhat as a surprise, however, that the U.S. Americans speak more of the funeral and grave than do the Colombians. It is also surprising that despite their exceptionally strong family ties, the Colombians make fewer references to the death of their family members than the U.S. Americans. The explanation for these apparent anomalies may lie in their different approaches to life.

U.S. Americans are preoccupied with specific causes of death such as cancer, heart disease, or old age. This may come from their activistic, pragmatic orientation to identify causes of undesirable events and life conditions and to try to overcome them. In the present context this leads to the intention to prolong life and to postpone death. This rationale seems to be supported by the U.S. Americans' disposition to see death as an alternative to life, while Colombians seem to consider death an inevitable certainty (segura) or even necessity (necesidad).

Death is fearful and scary to both groups, but Colombians show more ambivalence about it, judging it both good and bad; they characterize it even as liberation (liberacion) and happiness (felicidad). U.S. Americans speak more of sadness, sorrow, and mourning, although this is partially counterbalanced by the Colombians' references to crying (llorar, llanto).

SUMMARY

This problem area bears directly on Kluckhohn and Strodtbeck's (1961) observation that societies vary in their approach to life and existence. A particularly important difference between the cultures studied was their varying approaches to life. Some emphasize the need to accept life as it happens and enjoy it and take advantage of being, while others are determined to change the world by active and systematic planning and doing. Several trends observed in this chapter with regard to the U.S. group's view of life and health convey indeed a "man of action" orientation. They reflect the frame of reference of an activist, a doer who does not accept undesirable situations but attempts to resolve the problems and improve on life.

In the context of health we have seen several manifestations of these practical activities. We have observed the U.S. interest in medication and medical care, in physical fitness and exercise, in food and nutrition. A parallel Colombian interest in well-being, peace and tranquility, joy, and life stresses being, existing, that is, a mode of existence which Kluckhohn and Strodtbeck found to be characteristic of most developing countries and traditional cultures.

This duality is similarly explicit in the context of the other health related themes. In most instances there is a strong U.S. emphasis on medical treatment and care, on sources of assistance, i.e., ambulances, medicine, surgery, while Colombians seem to be preoccupied with a general well-being and when needed, with help. The main source of help is the doctor, who carries a great deal of prestige and authority. The general Colombian tendency is to rely on interpersonal ties, on primary group relations, as has been observed in the context of several other domains.

A particularly explicit support to the differential life styles of doing vs. being comes from the analysis of the themes "life" and "death." The U.S. emphasis is on life as a biological process and death is an alternative to life. This perspective leads to an intensive concern with sickness as a threat to health and a cause of death. Finding ways to avoid or overcome sickness thus becomes an active overriding concern with the promise to spare pain, to regain health, and to extend life. This view leads to the reasoning that active health measures offer nearly unlimited benefits. In comparison the Colombians view life more as being, as existence, which ties in with people and nature, which is good and bad but essentially given. Similarly, they consider death as an end, a termination which is fearsome but inescapable and necessary.

In the context of life and death Colombians refer more to God as a source of fate. This appears to be in essential agreement with some of the points made by Berk-Seligson, (1980), Henderson (1979), and others who suggest that the strong Hispanic belief in God leads to a certain degree of fatalism. Madsen (1972) argues, for instance, that Hispanic Americans lack an active future orientation and an interest in planning their life along the style of the Anglos, since they believe that God, rather than human beings, control events and human existence. Whether it is indeed a matter of religious beliefs and a consequence of traditional moral life styles as Mead (1953) and Saunders (1954) suggest or a matter of time orientation and the dominant mode of need gratification as Murillo (1976) and Landy (1959) suggest, the comparisons show consistent differences in the U.S. Americans' and Colombians' approach to life.

The differences in the respective frames of reference have numerous behavioral implications. U.S. Americans seek assistance because they are aware of the latest medical developments, have faith in medical and scientific advances, and are convinced that a practical solution can be found to any human problem. Probably as a result of their exposure to the advances and benefits of biomedicine, U.S. Americans seem more familiar with disease nomenclature, etiologies, symptoms, and avenues available to effect a cure. They also seem most concerned with avoiding pain, which is seen as a central task of the medical disciplines.

Colombians show strong concern with sickness with special regard to its implications and threats to well-being and existence. Even though one could assume lesser exposure to the medical model, their reactions do show intensive preoccupation with hospitals, physicians, nurses, and medical help which in certain contexts exceeds even those of the U.S. Americans. The Colombians' reactions do show interest in help and in seeking remedy, believing in and respecting practitioners and medical institutions. Physicians are greatly esteemed and considered to be learned men of science, not mere technicians.

U.S. Americans, by contrast, see medicine in a less idealized and more pragmatic manner. Medicine is a practice, and doctors are its practitioners. Healing depends on the availability of proper equipment and medicine. A result of this view is that doctors are seen as capable of diagnosis and as providers of specific prescriptions. Although the physicians are considered helpful persons, it is rather their technical know-how regarding successful diagnostic and treatment procedures which is the main concern of U.S. Americans. Although the medical profession enjoys high social prestige and financial rewards in the U.S., the attention a particular physician will receive depends on the individual patient's judgment of his competence and of his potential to solve a particular medical problem.

As we have already seen, the Hispanic American is very impressed with the skill and knowledge of the physician. In all dealings with the patient, the doctor is seen to have great authority---authority which is backed up by science and personality. The hope for a complete cure is never very far, and the physician is viewed as the mediator or source of new wonders.

We have elaborated on certain differences in the U.S. and Colombian approaches to health and health problems to suggest that what may appear from the U.S. angle as lack of concern, passivity or fatalism is merely a reflection of a different approach to life, a different rationale and style in approaching human problems. From the Colombian angle well-being was found to be of great importance. Yet, its maintenance included few preventive and biomedical measures and more reliance on people who can be trusted. They include physicians and professors for their technical know-how as well as friends and family for their psychological, social, and economic support.

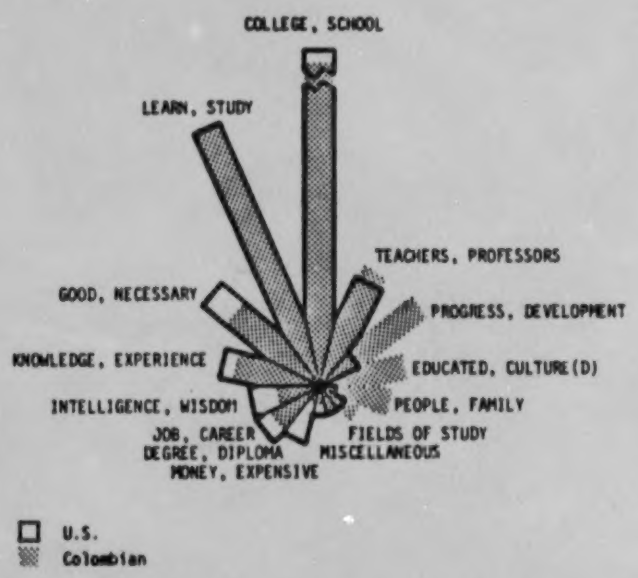
CHAPTER 9

EDUCATION, UPBRINGING

Some leading American cultural anthropologists like Kluckhohn and Strodtbeck (1961) and Mead (1953), together with scholars of Hispanic background such as Diaz-Royo (1974) and Landy (1959), agree about several important differences between the U.S. and Hispanic approaches to education and upbringing. Some of these variations come from different philosophies and principles about children and child rearing. The U.S. view stresses the autonomous individuality of the child and regards upbringing as a process of promoting physical and intellectual development, being careful to avoid interfering with the individuality of the child or imposing constraints and restrictions which would affect his or her autonomy. The dominant Hispanic view of the child is that of a person as yet uncivilized and lacking the capability to make independent decisions. Upbringing involves the use of external influences and discipline to shape the child into a mature human being to fit the norms and expectations of the community. This approach places a strong emphasis on upbringing as a process of inculcating ethical norms and social values, etc. While these divergent philosophies are broadly discussed in the literature, it remains uncertain how they affect personality development and to what extent they are applicable to our present U.S. and Colombian comparison.

Our previous investigations with Hispanic samples in the U.S. (Szalay and Brent, 1967; Szalay et al, 1976) have supported the observations of numerous Hispanic researchers that Hispanic Americans have a stronger interest in socializing the person along behavioral norms like politeness with strong emphasis on warm interpersonal relations.

U.S. Americans, on the other hand, stress formal schooling and intellectual development as well as the independence and individuality of the child. Focusing on somewhat different trends, Kagan (1977) claims that Hispanic Americans promote control and conformity. The literature generally suggests that while the U.S. emphasis on education may be narrowly focused on the acquisition of knowledge, for the Hispanic Americans education involves a broader process that includes moral, behavioral, and other dimensions of socialization.



EDUCATION/EDUCACION

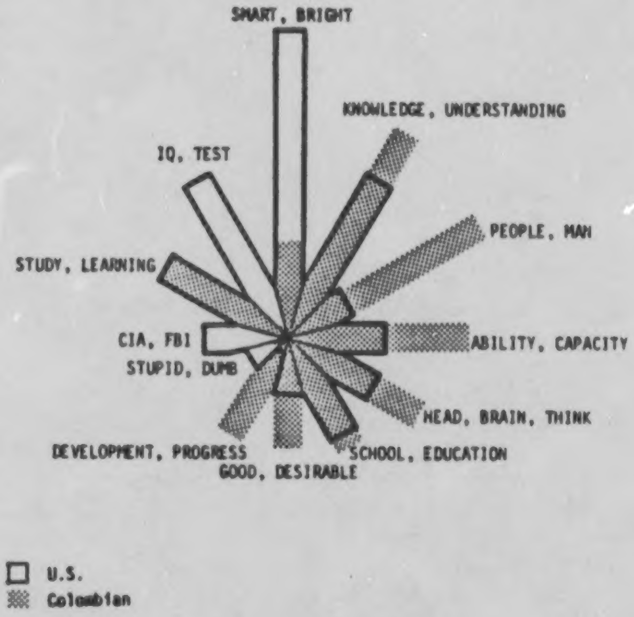
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 39.

EDUCATION/EDUCACION

There is fundamental agreement by both groups on three of the most dominant parameters of education. It involves attending schools of various types, a great deal of learning and studying, and being taught by teachers and professors. Even within this consensus, the U.S. Americans place considerably more weight on the various schools, from primary or elementary schools to college and university. With regard to studying and learning, it is interesting to observe that the U.S. students place more emphasis on books and reading as a resource, while the Colombians stress the process of studying (estudio). This probably reflects differences in actual practices. While in the United States individual reading and research are encouraged, according to Colombian educators, rote learning and memorizing are more prevalent requirements in the Colombian schools. Knowledge and its acquisition emerge as particularly important from the U.S. American perspective. This is in agreement with the U.S. emphasis on intelligence, and the strong recognition of education as good, necessary, important, and needed. The attention given to degrees and diplomas reflects a personal interest in tangible results.

Compared to U.S. Americans, Colombians think of education in broader human perspectives. Their stronger references to parents (padres) and family (familia) suggest that education is conceived as starting in the family and involves the parents and other family members. The connection of education with culture (cultura) and behavior (comportamiento) conveys that they think of education in a broader behavioral sense of upbringing and socialization as discussed by Romano (1968), Madsen (1972), and others. While Colombians also consider education as good (bueno) and necessary (necesario), their references to progress (progreso) and development (desarrollo) suggest a concern which includes beyond personal consequences also some broader social consequences and implications.



INTELLIGENCE/INTELIGENCIA

Main Components of Images and Meanings by U.S. and Colombian Groups.

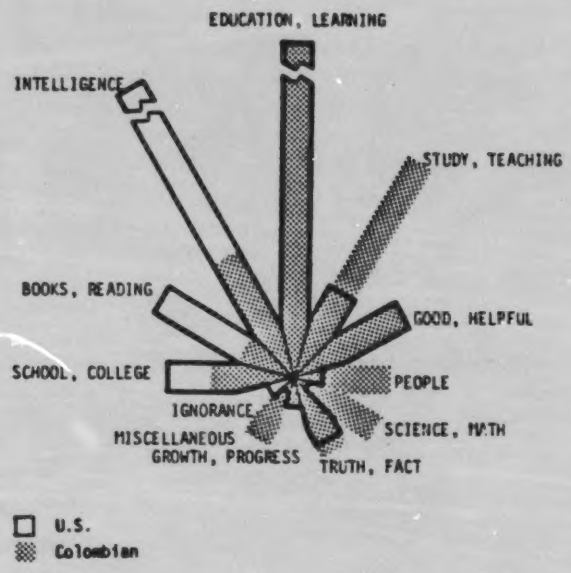
The actual responses given by the groups are shown in Appendix I, p. 40.

INTELLIGENCE/INTELIGENCIA

To be intelligent and smart is an attractive quality bearing on learning, education, and school performance, and the acquisition of knowledge is relevant to the interest of both student groups compared. Smartness and brightness seem to be particularly highly valued by U.S. Americans. This goes hand in hand with the observation that knowledge has both high prestige and high practical value to U.S. Americans. Since the acquisition of knowledge as a base of intellectual performance was found to be closely related to schooling, it is not surprising that U.S. Americans also stress schools and the educational process in the context of intelligence.

Compared to the U.S. interest in knowledge, the Colombians emphasize understanding (comprension, entender). Beyond intellectual elements this understanding involves predominantly a personal attitude with strong affective overtones reminiscent of friendship and empathy (see Chapter 4). These human, social considerations are salient to Colombians even in the context of intelligence. References to man (hombre, humano) convey the view that intelligence is a human quality recognized as good (bien) and desirable (desear).

While Americans are used to the practice of intelligence testing (they think in terms of I.Q. and relate intelligence to the functioning of the brain), to Colombians it is primarily a capacity (capacidad) and mental faculty (facultad) considered as a valuable gift (don). An important application of this capacity in the Colombians' view is again in development (desarrollo), progress (progreso), and in the human and social objectives which play a dominant role in their way of thinking.



KNOWLEDGE/CONOCIMIENTO

Main Components of Images and Meanings by U.S. and Colombian Groups.

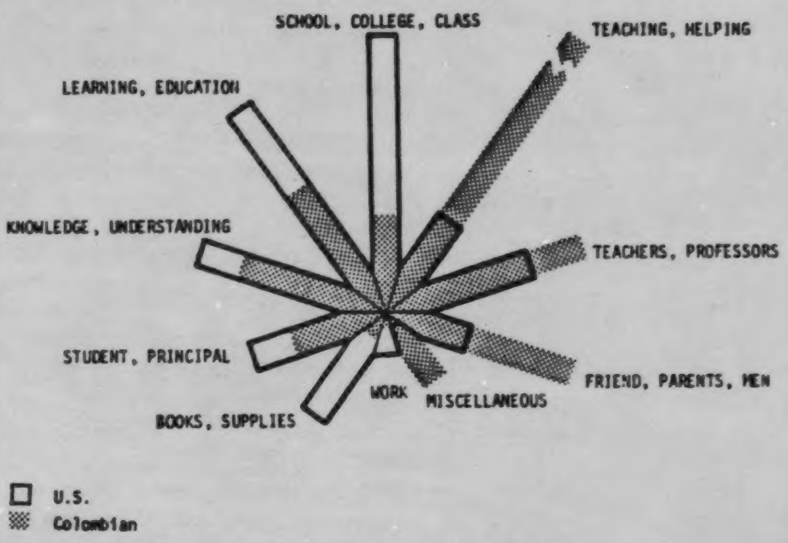
The actual responses given by the groups are shown in Appendix I, p. 41.

KNOWLEDGE/CONOCIMIENTO

The U.S. group sees knowledge in close relationship to people's intellectual abilities, i.e., their intelligence and wisdom. Intelligence is a relatively new concept, particularly in terms of its psychological assessment, that is, its measurement by specialized tests. Since the history and application of intelligence tests are predominantly American, a stronger U.S. emphasis on intelligence is not surprising. The predominance of related synonyms indicates, however, that this U.S. emphasis is broader and more general. Knowledge is very closely connected to education, probably because the U.S. American meaning of education is closely synonymous with the attendance of school.

The acquisition of knowledge through study (estudio), learning, and knowing (saber) appears to be more dominant to the Colombians. They emphasize the university (universidad), science (ciencia), and philosophy (filosofia), while to Americans school and college are more salient. The explanation for these latter differences may come from the U.S. system of organizing and labeling schools of various types and levels. The Colombian concept of university encompasses institutions of higher learning labelled in the United States as universities as well as colleges (there is no such distinction among these institutions in Colombia). The U.S. students speak more of books and reading, probably because more importance is given in the United States to individual reading and inquiry, and to an individualized learning process. This may also explain the stronger U.S. emphasis on truth and fact.

The general Colombian tendency to emphasize the human dimension becomes apparent in the present context by references to person (persona), man (hombre), friends (amigos), etc.



TEACHER/MAESTRO

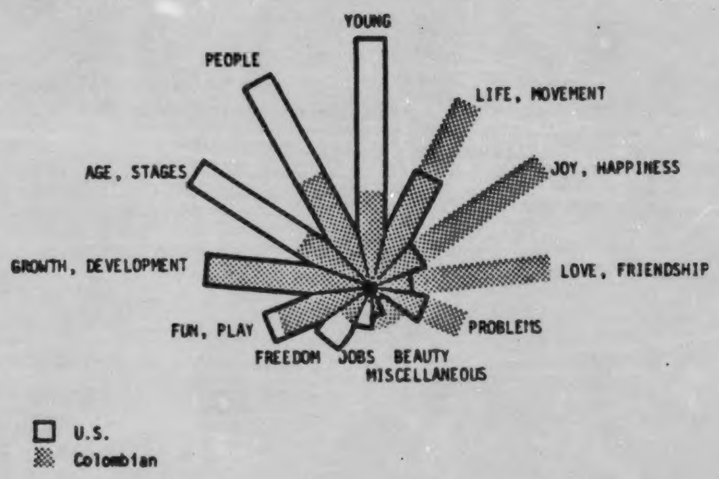
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 42.

TEACHER/MAESTRO

The image of teacher contains such similar elements for both groups as being the main representative of the school, and being instrumental in learning and education, in teaching and helping. The main difference is again that the U.S. group shows a narrower focus on the teacher's characteristics and technical functions, while the Colombian students see the teacher from a less technical, more human angle. U.S. Americans view the teacher as part of the school, as one who facilitates learning, as an instructor or professor whose most salient nexus is with the student, and whose most critical characteristic is to be knowledgeable. Their image includes elements of the school environment---books, class, board, chalk, etc.

The Colombian students' image of the teacher is more personal. In addition to the main task of teaching (ensenanza), a great deal of attention is given to helping (ayuda) and guiding (guia). While the "maestro" can be a prophet, to a surprising degree the teacher is identified as a friend. His most salient attributes are that he is understanding (comprension) and knowledgeable (conocedor). Contrary to expectations based on the literature, there is little indication of social distance. For instance, references to respect (respeto) do not exceed those by the U.S. students. By speaking of scolding (regana), punishment (castigo), and bad (malo), the Colombian students actually convey a more critical attitude towards the teacher than do the U.S. Americans. In view of the frequent characterization of Hispanic cultures as being authority-oriented, the relative lack of distance is rather interesting. At the university level, Colombian students, especially graduate students, sometimes address their teachers by their first name.



YOUTH/JUVENTUD

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 43.

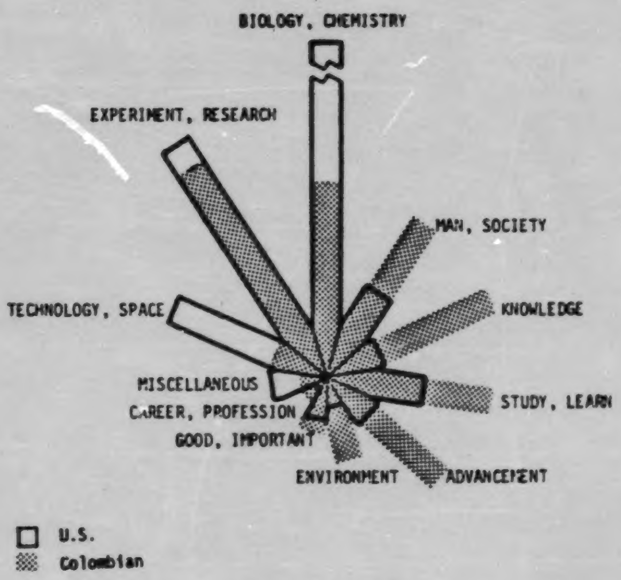
YOUTH/JUVENTUD

Along the broad cultural trends observed, U.S. Americans emphasize here freedom and work, play and fun, as they do in many other human and interpersonal contexts. Similarly, Colombians view youth along their general concerns with affective ties, i.e., love (amor) and friendship (amistad). There is a general emphasis on life as a source of joy and pleasure (alegria), fun (diversion), and parties (fiestas). In the context of youth only a few specifics emerge but they are rather characteristic.

U.S. Americans look at youth with special emphasis on age and age differences. Youth includes from their perspective children, adolescents, and teenagers. In comparison to the U.S. view, the Colombian view appears less differentiated; JUVENTUD refers apparently more to adolescents than to very young children.

Furthermore, there seems to be a special U.S. emphasis on being young in contrast to old age and age in general. This may be a function of the frequently observed U.S. cultural disposition to place high priority on youth and being youthful (Toffler, 1970).

Since all our respondents are young themselves, our data do not lend themselves to the task of reconstructing the image of youth as seen by middle-aged and elderly members of the society.



SCIENCE/CIENCIA

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 44.

SCIENCE/CIENCIA

The U.S. image of science has essentially three main components. The main focus is on specific subjects such as chemistry, biology, and physics. The attention given to math, medicine and astronomy is noticeable but substantially less. The Colombians think primarily of medicine (medicina) and art (arte), but compared to the Americans the weight of their attention is much less.

The second main U.S. focus is on research and experiments and on the methods of acquiring scientific knowledge in general. The Colombian responses to the notions of research (investigar) and experiment (experimento) closely match those of the U.S. Americans.

The third main U.S. focus is on technology and space exploration. The weight of this category, together with the attention given to science fiction, suggests that this domain strongly appeals to their imagination.

The Colombians' attention is more broadly distributed. Beyond the elements just mentioned it includes a general concern with knowledge (conocimiento) and wisdom (saber, sabiduria) and with the acquisition of scientific knowledge, i.e., studying (estudio) and learning (aprender). There is a distinct Colombian interest shown in science from the angle of progress (progresar) and development (desarrollo). As an extension of this interest Colombians show a concern with the human dimension of science from the angle of its social implications for society (sociedad, social), culture (cultura), and man (hombre).

SUMMARY

Based on the few themes examined, some of the Colombian and U.S. American characteristics discussed in the literature do receive empirical support while others fall beyond the scope of our present assessment. The themes reviewed offer a better opportunity to examine U.S. American and Colombian views with regard to education as a matter of schooling rather than a matter of upbringing and socialization which is more along the Colombians' orientation.

The results consistently indicate that compared to the U.S. Americans' focus on schooling and the acquisition of knowledge, education has a broader and more general meaning to the Colombians. This is shown not only by their reactions to the theme EDUCATION but also by those obtained in the context of the other educational themes (TEACHER, INTELLIGENCE, YOUTH, KNOWLEDGE, and SCIENCE). In these contexts the U.S. Americans consistently emphasized knowledge in a technical/intellectual sense, while the Colombians emphasized an understanding in the sense of empathy and human rapport. In a similar vein the U.S. group has shown a particularly strong preoccupation with the institutions of formal education (schools, colleges). The Colombian concern with schools is less dominant, and compared to the U.S., it involves education in a broader behavioral sense of acquiring the norms and standards of human behavior, such as politeness.

Consistent with this dichotomy is the observation that while the U.S. group places strong emphasis on intelligence and also on smartness and brightness, the Colombian group views education more as a matter of human behavior and culture. This is indicated by frequent references to human beings, people, family members, and friends. There is an indication here as well as in our previous studies (Szalay and Brent, 1967) that the Colombian students see the educated person not only as schooled and intelligent but also as someone who behaves properly and who commands social recognition and respect.

The U.S. group refers repeatedly to degrees, grades, and other performance related themes, while such performance and achievement oriented considerations carry less weight in the minds of Colombians in the context of upbringing and education. These trends do bear on the problem area of school performance of Hispanic children. This subject has received considerable attention particularly with regard to the educational performance of children of Mexican, Puerto Rican, and Cuban background living in the United States. In view of the hard statistics which show a high dropout rate and a significantly lower success rate of educational performance for Hispanic than for Anglo Americans, it has become a rather stereotypical explanation that these differences are rooted in different cultural values and motivations. The problem with this explanation is that usually it lacks the specificity and details needed to take steps to improve the situation. To become genuinely informative and useful in practical applications it is necessary to spell out the critical factors which are actually responsible for differences in achievement and which bear on measures which could enhance school performance.

The data on the Colombian view of education suggest that there are indeed some deep-rooted differences between the U.S. and the Colombian views. The Colombians do place somewhat less emphasis on schools and school performance. This does not mean, however, that education is not an important issue to them. What the data do show is that their focus of interest is significantly different in several respects from that of the U.S. Americans. Their views do have internal logical consistency and suggest that the Colombian view of education shows more emphasis on the human, social and behavioral dimensions of upbringing. It has to be observed, however, that the above comparison is based on a small sample of educational themes. While we did collect more information, due to the limited scope of this report we could not discuss here, for instance, concepts like upbringing or politeness, which could help to broaden the base and increase the specificity of the above conclusions.

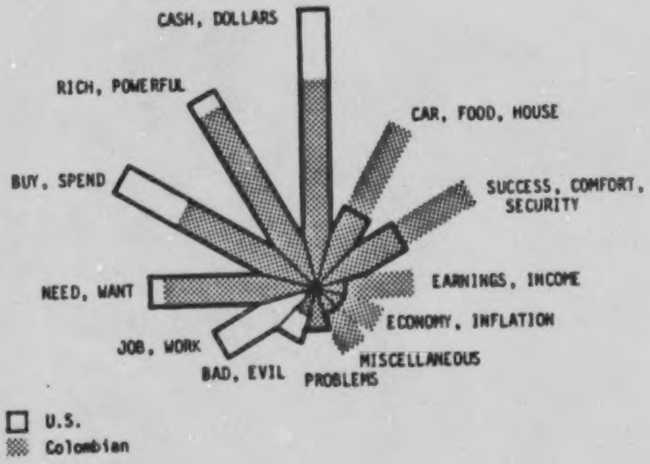
CHAPTER 10

ECONOMY, MONEY

According to leading experts on world development, such as Sigmund (1967) and Lewis (1966), the most consequential division of the people of the world is between the rich and the poor, between the industrially highly developed and the underdeveloped nations. Since economic considerations bear on human subsistence, they are probably dominant in people's minds everywhere.

The findings presented in the chapter on national images show that the Colombians perceive themselves as members of a poor nation which is plagued by problems stemming from underdevelopment. At the same time, their image of the United States is characterized by wealth and economic power. The sharpness of this contrast makes a comparison of U.S. American and Colombian views of such pressing economic problems as poverty, inflation, and unemployment particularly relevant and interesting. We will also examine whether there are some differences at an even more fundamental level in such basic issues as money, economy, and employment.

Some of these questions gain additional meaning in light of our previous comparative studies involving Middle Eastern (Szalay and Strohl, 1980) and Far Eastern (Szalay, Kelly, and Moon, 1972) culture groups. We found that these groups considered economic development an objective of utmost priority, which transcended from the economic into their political and international spheres as well. As Kautsky (1962) has observed, some of the developing countries are relying on mass mobilization in support of economic development. His observations were supported by our findings on Koreans (Szalay, Moon, and Bryson, 1973) as well as Jordanians (Szalay and Strohl, 1981). In light of these findings and in view of the Colombians' concern with their underdeveloped, poverty stricken status, the extent to which Colombians show similar tendencies aiming at the mobilization of their resources could be of considerable practical importance.



MONEY/DINERO

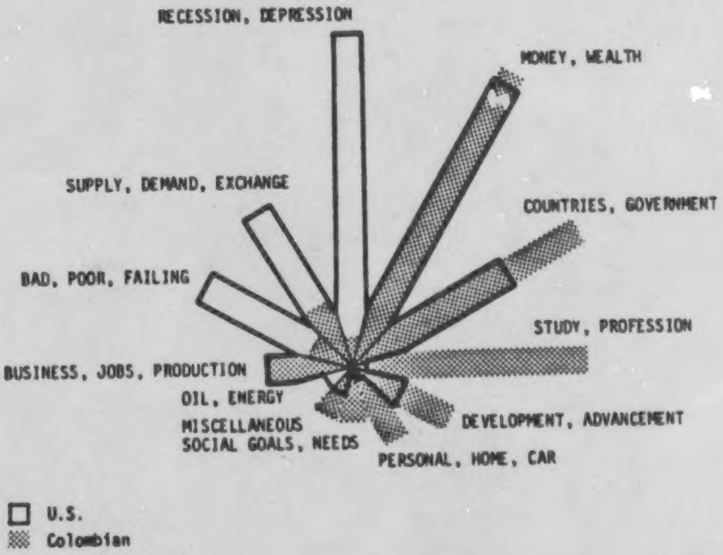
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 45.

MONEY/DINERO

As a clear reflection of the advanced monetary sphere of American life, members of our U.S. sample show considerable familiarity with a broad variety of monetary concepts (e.g. cash, checks, currency) as compared to the Colombians who use less differentiated labels and think mainly of cash--- e.g., silver (plata) and gold (oro). ("Plata" is a colloquial term for "money." In the present context it is used even more frequently than the more formal word "dinero.") In a similar vein the U.S. Americans speak of financial transactions and banking procedures from exchange to saving. Americans view money as the foundation of wealth, while Colombians recognize it more as a source of power (poder).

From the U.S. perspective money is recognized for its potential to satisfy all types of needs and wants. From the Colombian angle money appears in closer relationship to specific commodities such as cars (carro), clothes (ropa), houses (casa), etc. The advantages and benefits associated with money are also somewhat different. The dominant U.S. values are security, success and freedom, while the Colombians stress love (amor), well-being (bienestar), comfort (comodidad), fun (diversion), pleasure (placer), and prestige (prestigio). Curiously, the Colombians speak generally of gaining money with little direct reference to any specific work performance. In the U.S. view, jobs and work are of special importance. Americans more explicitly object to greed and see money in a more emphatic contrast to poverty.



ECONOMY/ECONOMIA

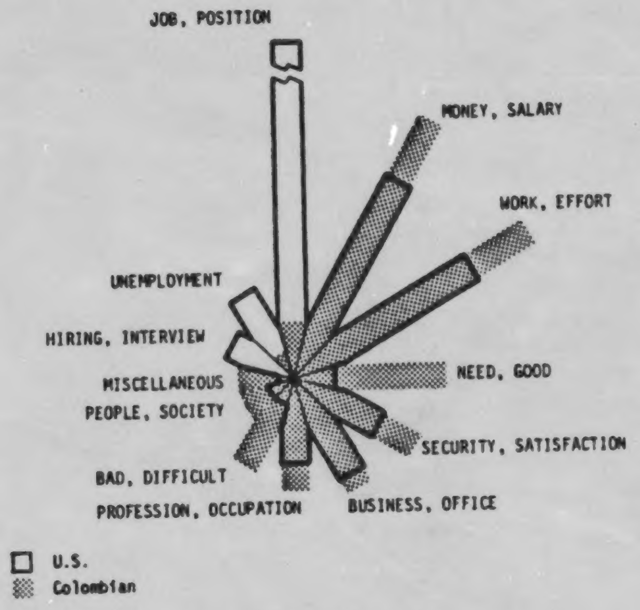
Main Components of Images and Meanings by
U.S. and Colombian Groups.

The actual responses given by the groups are
shown in Appendix I, p. 46.

ECONOMY/ECONOMIA

To both U.S. Americans and Colombians economy is closely related to money and wealth. Economy primarily refers to material life conditions, activities and organizations which serve to sustain and promote welfare and prosperity. The main U.S. interest is not what economy actually is or how it functions but what it may have in store. The image is rather gloomy, replete with anxieties and fearful anticipations. Americans are concerned with the bad shape of the economy, its weakness and possible failing. Their most dominant concerns are inflation, recession, and depression. The main interest is not in a penetrating analysis and understanding of an obviously complex subject but rather what the future may bring and how it will affect the individual.

Colombians are also concerned with the economy and see it in close connection with the financial factors---money (dinero), saving (ahorro)---but their views and preoccupations are somewhat different. From their perspective the ups and downs of the economy attract little attention. Their primary concern is with the backward, underdeveloped status of the economy. Parallel to economic development (desarrollo) and progress (progreso), they think of well-being (bienestar) and economic gain (ganancia). They do not think in terms of supply and demand but rather of the capability to produce (produccion) the necessary goods, food, and other industrial products. Furthermore, Colombians see economy as a broader problem involving the entire country (pais), politics (politica), administration (administracion), society (sociedad), and nation (nacion). For Colombians economy is a collective social and national issue, which in turn has the potential to influence the life and well-being of the individual. This view ties in with their general tendency to place problems and events in social perspectives.



EMPLOYMENT/EMPLEO

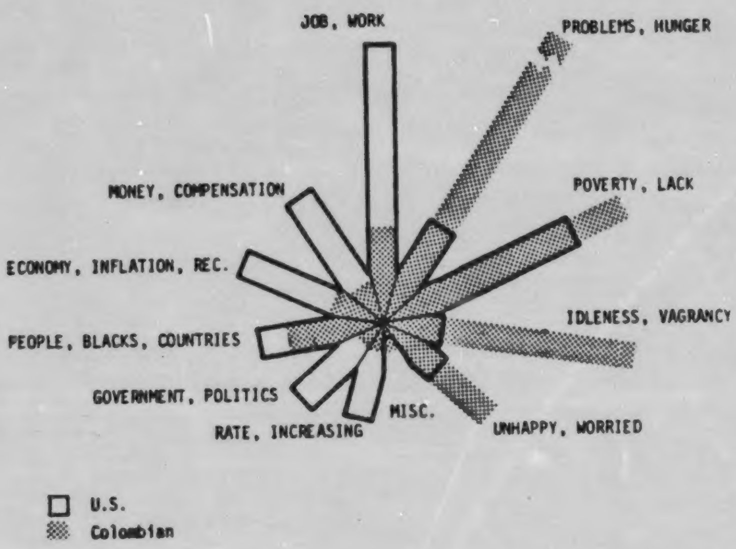
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 47.

EMPLOYMENT/EMPLEO

Job and work in the context of employment are closely synonymous. The U.S. American group thinks primarily of jobs, and the emphasis they place on them is heavier than the weight Colombians place on job and work combined. This conveys the importance for Americans of having a work task. The Colombians appear to be more formal in their thinking; they mention occupation (ocupacion) and profession (profesion), office work (oficina), salary (salario), and remuneration (remuneracion). While this suggests a preoccupation with status and related considerations, U.S. Americans look at employment more as a process built around a task and its performance. The process starts with the hiring and includes such details as learning of employment opportunities and going to job interviews. Along this line they give more attention to time considerations and view employment from the angle of a career. The attention given to unemployment indicates that employment is regarded more as situation-bound and less permanent.

Accordingly, Americans and Colombians show some characteristic differences in the salient attributes ascribed to employment. The U.S. group places security and job satisfaction at the top of the list, while the Colombian group looks at employment more from an existential angle by considering its relevance to well-being (bienestar) and subsistence (subsistencia). This view is supported by the heavy Colombian references to necessity (necesidad). Probably because Colombians view employment as more permanent, they list more positive and negative characteristics of employment. Helpful (ayuda), good (bueno), easy (facil), and fair (justo) are positive characteristics mentioned, while difficult (dificil), poor (pobre), bad (malo), exploitation (explotacion), and slave (esclavo) have negative connotations. While U.S. Americans consider employment more in terms of their personal career, Colombians look at it more from the angle of family and include in their considerations some social perspectives as well.



UNEMPLOYMENT/DESEMPLEO

Main Components of Images and Meanings by U.S. and Colombian Groups.

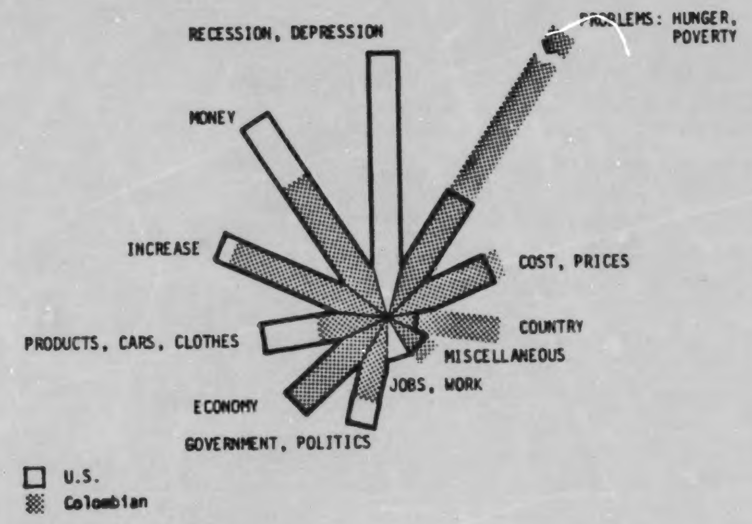
The actual responses given by the groups are shown in Appendix I, p. 48.

UNEMPLOYMENT/DESEMPLEO

To U.S. Americans unemployment means the lack of a job. The image it conjures from Colombians is more extreme; it involves hunger (hambre) and other severe problems (problemas). Poverty appears as the most common, important consequence of unemployment to both groups, although its meaning is apparently different. The American group thinks intensively of money, both the lack of money and the money from unemployment compensation, checks, and insurance. There is little mention of this type of support from the Colombians. The Colombian government does not pay unemployment compensation. According to the law, once an employee leaves his/her place of work or is fired or laid off, he/she is paid by the employer the equivalent of one month's salary for each year of service. This payment is called the "casantia." Employers must set aside a special fund for this purpose.

While Americans associate unemployment with laziness and boredom, the Colombian image includes vagrancy (vagancia), idleness (desocupacion), and an extreme state of poverty, misery (miseria) and desperation (desesperacion). The Colombians' extreme image of deprivation probably comes from the broader scope of hard-core unemployment in Colombia combined with the high level of poverty and a stagnant economy in general. From the U.S. angle unemployment is a function of economic fluctuations and is thus viewed as a consequence of recession, depression, or inflation. Along this line the American group expresses concern with the trend of a high and growing rate of unemployment, one of the most important economic indicators used in the United States.

Another source of observed differences may be the frames of reference of our student samples. A sizable subgroup of our U.S. respondents referred to themselves as unemployed, probably because they are interested in part-time jobs. The sizable U.S. references to government reflect apparently two main conditions; first, the government is considered the source of welfare legislations and payment, and secondly, they consider the government and the president responsible for the state of the economy.



INFLATION/INFLACION

Main Components of Images and Meanings by U.S. and Colombian Groups.

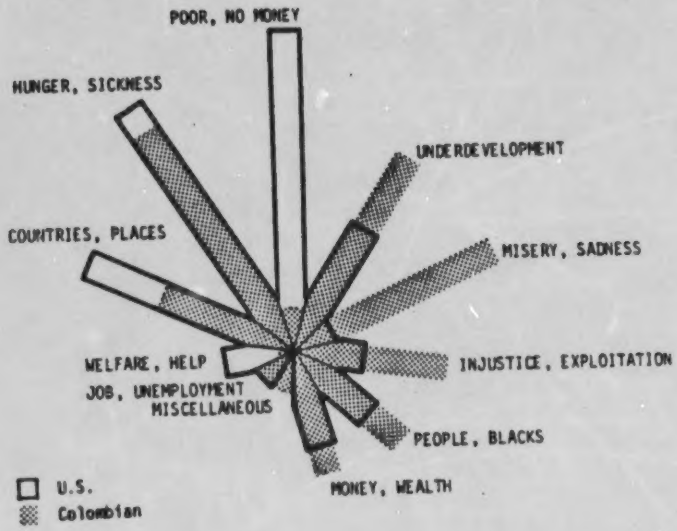
The actual responses given by the groups are shown in Appendix I, p. 49.

INFLATION/INFLACION

The U.S. and Colombian views and meanings correspond in both the primary and secondary denotations of inflation. To both groups inflation denotes the economic processes and phenomena whereby more money is produced with less buying power. The second denotation refers to the physical process of rising, swelling, and growth of inflation.

Along the U.S. American cultural view inflation is conceived as part of a broader syndrome of depression and recession reflecting the downward side of the economy. Interestingly, this most dominant U.S. perspective is totally missing from the Colombian perception. To Colombians inflation is a major contributor to a bad economic situation, characterized by such severe problems as poverty (pobreza) and hunger (hambre).

U.S. Americans and Colombians agree that inflation is a serious economic and monetary problem and that it involves the cost of products. Yet, their views and interpretations of inflation reflect their different frames of reference due to different economic conditions in their respective countries and to different views of economy. To Americans inflation appears to be one of those uncontrollable problems endemic to a highly developed complex economy; to Colombians it appears to be the result of an underdeveloped economy, scarcity, and dependency on other countries, particularly the United States, and on the world economy.



POVERTY/POBREZA

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 50.

POVERTY/POBREZA

With some simplification one may suggest that the differences emerging in the context of poverty convey some characteristic contrasts resulting from an external and internal view of poverty. There is agreement between the U.S. and Colombian perceptions that poverty entails such unpleasant conditions as hunger (hambre), malnutrition (desnutricion), sickness (enfermedad), suffering (sufrimiento), death (muerte), etc. These concomitants of poverty are salient to both groups, but as other important components of their images reveal, they approach poverty from contrasting positions.

All the countries considered by U.S. Americans are distant overseas places; they do not include the United States. Similarly, their references to people include Blacks, minorities, children, and only a negligible mention of the mainstream represented by our U.S. student sample.

While from the U.S. angle poverty is somewhere out there, the Colombians make many references to Colombia and Latin America. They obviously view poverty as their own problem and look at it from an internal perspective. The Colombians' concern with extreme poverty and misery (miseria) accompanied by feelings of sadness (triste) and humiliation (humillacion) conveys the idea that to Colombians to be poor is not only unpleasant but it also hurts their pride. Furthermore, Colombians see poverty as a concomitant of their underdeveloped economic status characterized by needs and scarcity. They do not consider poverty simply as accidental but at least as a partial consequence of injustice (injusticia), inequality (desigualdad) and exploitation (explotacion), as various manifestations of human greed.

SUMMARY

To the U.S. group money and economy are dominant concepts involving a great deal of personal interest which has both subjective and complex intellectual roots. Money relies on a rich, differentiated terminology; economy is an omnipresent and omnipotent theme replete with uncertainties and ambiguities.

From the perspectives of the Colombian group economic problems are approached more at the level of basic needs and subsistence. Their main preoccupation is with hunger and poverty, stemming from their underdeveloped economy resulting in problems of production and scarcity. The problems are viewed in broad perspectives as affecting of the entire nation, suggesting that an individual's economic problems are seen as inseparable from those of the nation.

The U.S. American view of economy emerges from a different if not contrasting perspective. The main angle of observation is that of the individual who is worried about the downward trend of a highly advanced and complex economy which may affect his own future. The dominant syndrome involves recession, depression, and inflation as constantly recurring themes throughout this chapter. In view of the diverse opportunities in this country, the individual may not see his personal future in absolute dependence on the economy. Yet he is obviously concerned that the various symptoms of the downward trend can affect him adversely as well.

The different U.S. and Colombian perceptions of and approaches to employment and unemployment seem to follow from different economic conditions and different views of economy. To U.S. Americans employment means finding new and better job opportunities which offer security and satisfaction, money and a career in a mobile occupational environment. To our Colombian students it is working preferably in an office, in a commercial or other enterprise, in their own occupation or profession which provides a salary necessary for subsistence and well-being.

Unemployment is an unpleasant status to both groups but for somewhat different reasons and with different implications. To Colombians unemployment entails extreme deprivation such as hunger, extreme poverty, misery, and desperation which can lead to various forms of antisocial behavior (vagrancy, theft, or robbery). While in the eyes of our U.S. student group it can be a psychological trauma and financial hardship to be unemployed, their image of unemployment is much less extreme. It is viewed as a potentially unhappy and painful status; boredom and laziness are assumed to play an important role. Recognized as particularly serious among some minorities, unemployment does appear to be a potential threat to the respondents as well. Considerable attention is given to the financial consequences, although compensation and welfare benefits receive at least as much attention as do financial loss and shortage.

The subjects of inflation and poverty reflect perceptual and motivational trends consistent with those just registered. The U.S. group ties inflation and poverty to what we may call the down syndrome of economy: recession, depression, unemployment, etc. The Colombian group in turn sees poverty and inflation as part of an economic deprivation syndrome encompassing hunger, sickness, and other symptoms associated with a lack of resources. While the U.S. group conveys worries about the future of the economy, there is little indication that they search for an explanation that goes beyond a circular reasoning that inflation produces depression and vice versa.

The Colombian views do convey a different reasoning and set of explanations. Fundamentally, the economy related themes suggest the same logic. The poverty, hunger, and other dominant characteristics of their economy come from the underdeveloped status of the economy. In turn, references to the main symptoms---backwardness, underdevelopment, poverty, and unemployment---are accompanied by references to exploitation and injustice. The social and political undertones of these reactions is quite apparent. It is more ambiguous, however, in what particular ways they are used as explanation of their economic situation.

A comparison of U.S. and Colombian views is somewhat disadvantaged by the wide gap in their economic frames of reference. To understand the Colombian frame of reference a comparison with other developing countries offers some useful reference points. Our previous studies involving Koreans, Egyptians and Jordanians are very informative in this respect. Although Koreans (Szalay et al., 1973) and Jordanians (Szalay et al., 1981a) also identify themselves as members of underdeveloped and developing countries, an important difference in comparison to the Colombians is that they not only place special emphasis on development, but they also appear to be more specific and more action oriented about it. Together with economic development, Koreans and Jordanians stress progress and advancement, particularly in the context of industry and technology. For both Koreans and Jordanians economic development is not just a matter of vague generalized desire but starts with such practical steps as planning and specific details of development and modernization. Both of these groups complain about backwardness and poverty with regard to their own economy just as Colombians do; what differentiates these groups from the Colombians is their active, action-oriented approach which has been characterized by experts of economic modernization (Kautsky, 1962; Sigmund, 1967) as movements of national mobilization. By comparison the Colombian views appear more reflective and passive.

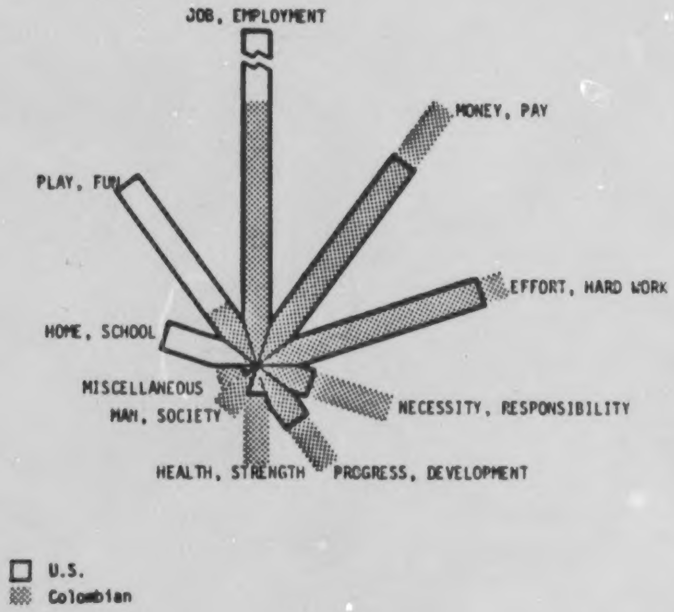
CHAPTER 11

WORK, ACHIEVEMENT

The relative importance of work in the U.S. American and Hispanic cultures is a widely debated issue in the social science literature. There is a tendency based on ethnic stereotypes to explain some of the differences in standards of living by differences in motivation and attitudes toward achievement.

According to Kluckhohn and Strodtbeck (1961), the American work orientation has its roots in the Protestant work ethic, which glorifies the "man of action" and contrasts doing, success and achievement with a more passive, leisurely approach to life. Investigations of McClelland (1961), Atkinson (1966), and their followers on American "achievement motivation" have provided considerable empirical evidence of how deep the need is to achieve in American society.

On Hispanic work orientation there is less agreement. Some say explicitly that Hispanics have a low work motivation (Madsen, 1972), while others argue that Hispanics are just as strongly work oriented as Anglo Americans (Grebler et al., 1970; Cohen, 1979). Researchers studying mainly Hispanic American samples have addressed such questions as the Hispanic view of manual labor, the importance of having a good rapport with supervisors and coworkers, preference for self employment, and the importance of the social dimensions of work in general. Some of these questions do tie in with the deeper psychological understanding of work motivation. Along these lines several scholars agree on the importance of the distinction between Anglo Americans who consider work and achievement more as an end in itself and Hispanics who consider work an important and indispensable means toward an end rather than as an end in itself. From the angle of our analysis as well as from a practical angle of enhancing work motivation, it is interesting to explore whether the above distinctions are borne out in the U.S.-Colombian comparison. If they are, the next relevant question may be, what are the main forces behind Hispanic work motivation?



WORK/TRABAJO

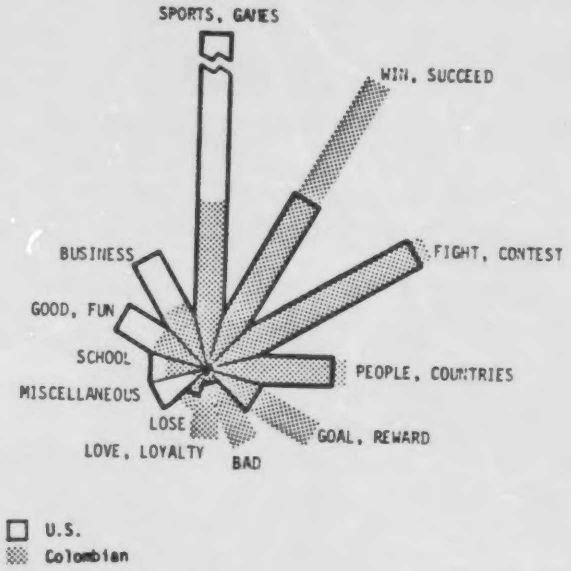
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 51.

WORK/TRABAJO

Americans and Colombians both strongly describe work as hard and difficult; however, the heavy U.S. reaction of "hard work" has a more positive connotation and stresses the motivation and stamina of the worker. The Colombian reactions, like the colloquial expression "camello," stress more the difficulty of the task. U.S. Americans think of work more in terms of jobs and employment compared to Colombians who think of formal professions (profesion) and occupations (ocupacion).

There are also some differences in the connotation of work, that is, in the attitudes toward work. U.S. Americans consider it fun and enjoyable, while Colombians view it more as a necessity (necesidad), an obligation (obligacion), and responsibility (responsabilidad). This may be partially explicable by a general Colombian disposition to pay special attention to the social dimension of work, e.g., people (hombre), friends (amigos), society (sociedad), co-workers, comradeship (companerismo). The Colombians also pay somewhat more attention to financial remuneration: wages (salario), gains (ganancias), and achievement (logros). While Colombians stress development (desarrollo) and progress (progreso), U.S. Americans think more of personal success. U.S. Americans categorize work along specific tasks (e.g., house work, school work) and show more awareness of the time dimension. These dispositions, the emphasis on hard work and the view of work as fun and enjoyable, support the previous observations that U.S. Americans have an intrinsically positive work orientation, while Colombians emphasize more its instrumentality, utility, and social dimension.



COMPETITION/COMPETENCIA

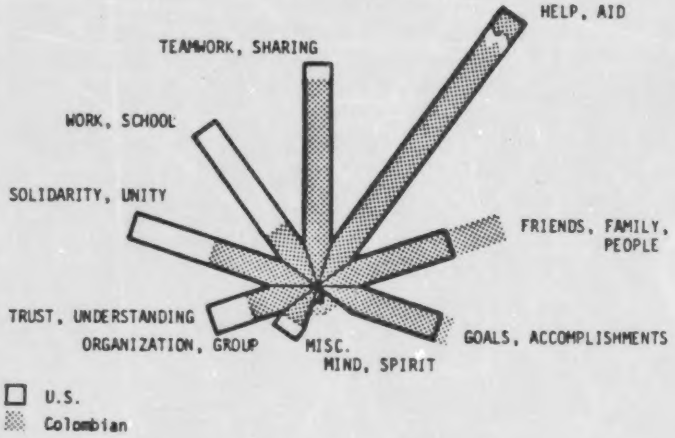
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 52.

COMPETITION/COMPETENCIA

The most salient and characteristic field of competition for Americans is the realm of sports (racing, athletics, football, etc.). This is followed by business and jobs, where competition is considered an essential part of the free enterprise system and capitalism. As an element of the U.S. cultural scene, starting at school, competition is a universal phenomenon, encompassing practically all spheres of life. There is fundamental agreement between the two cultures that competition involves rivalry and conflict which may take various forms that can be more or less hostile and aggressive, including fighting and war. There is also an agreement that those participating in the competition may be individual people, even friends, or entire countries, and that the purpose of competition is to succeed and win. The main difference between the U.S. and Colombian views is how competition fits into the respective cultural frames of reference.

For the U.S. Americans competition has a broader and more positive meaning and fits well with their basic outlook and general life style of freedom and individualism. To Colombians competition has a limited applicability and appears to be more negative than positive. It is described as bad (malo), a sign of selfishness (egoismo), and as sad (triste) and difficult (dificil); they also show more preoccupation with the alternatives of winning and losing. Probably the main reasons for their limited enthusiasm has its main roots in the well recognized Hispanic emphasis on harmonious interpersonal relations (Jaworski, 1977; Saunders, 1954). Rivera (1970) observes, for instance, that the Mexican American norm is cooperation rather than competition as an adjunct to achievement.



COOPERATION/COOPERACION

Main Components of Images and Meanings by U.S. and Colombian Groups.

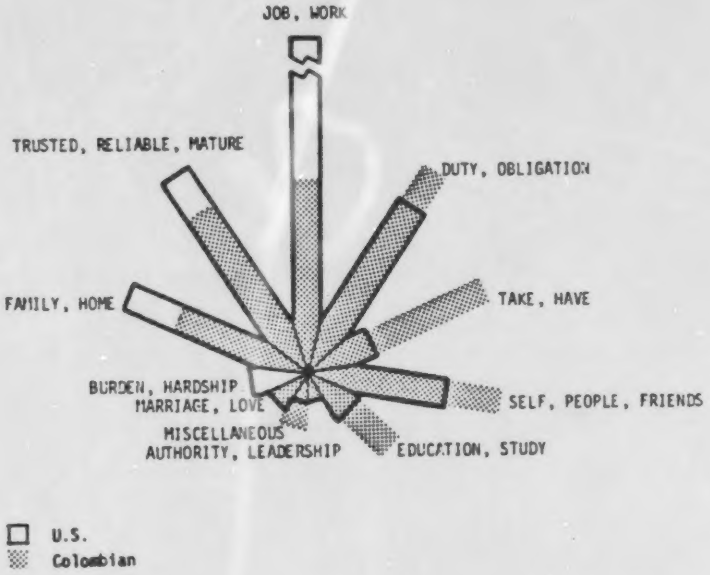
The actual responses given by the groups are shown in Appendix I, p. 53.

COOPERATION/COOPERACION

Cooperation is a more important and meaningful concept to the Colombians. The single most central idea for Colombians is helping (ayuda), primarily giving help (dar) but also receiving (recibir) it. While the U.S. Americans emphasize certain intellectual prerequisites to cooperation, such as agreement, compromising, and understanding, to Colombians sharing (compartir) appears to be particularly essential and important. To U.S. Americans cooperation is a matter of working together for a common benefit and purpose while Colombians emphasize unity (unidad) and solidarity (solidaridad) as the rationale or the framework for cooperation.

The two groups agree that cooperation is good (buena), that it is a necessity (necesidad). From the angle of the U.S. Americans, the job to be performed is central, which leads then to achievement, accomplishment, completion, and success as relevant considerations. From the angle of the Colombians, the specific work and its performance receive little attention. What appears to be of greater interest is the interpersonal relationships and attitudes between the participants. In this context friendship (amistad) is the important tie, and community is mentioned as a natural framework for interaction.

The differences observed here support previous observations with regard to the U.S. emphasis on work, performance, and achievement compared to the Colombian/Hispanic focus on interpersonal and social relations.



RESPONSIBILITY/RESPONSABILIDAD

Main Components of Images and Meanings by U.S. and Colombian Groups.

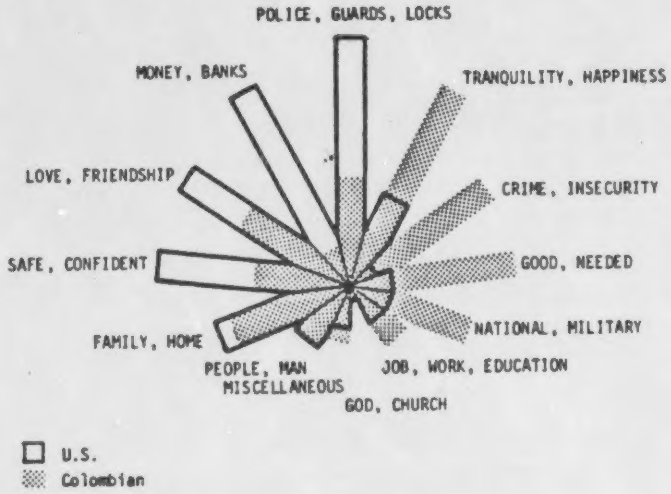
The actual responses given by the groups are shown in Appendix I, p. 54.

RESPONSIBILITY/RESPONSABILIDAD

To the U.S. Americans the most overriding responsibilities are in the context of job and work. While this may not have been entirely predictable, it is consistent with our other findings on the U.S. attitudes toward work and employment. In the realm of interpersonal relations there is also a strong U.S. American emphasis on family in general. The Colombians' sense of responsibility is more narrowly centered on children (hijos) and parents (padres) and on their mutual relationship.

The difference between the Colombian and U.S. views becomes increasingly pronounced in the broader realm of interpersonal relations. Colombians express a sense of responsibility not only toward friends (amigos), but also toward people in general: persons (personas), men (hombres), everybody (todos). This is the same broadly conceived human/social responsibility that became apparent from our findings on the social domain. These differences come partially from the different meaning of responsibility. To the U.S. Americans responsibility is characteristic of individuals who accept duties and obligations in the context of their work and interpersonal relations in a mature, adult way. Colombians, on the other hand, emphasize owing responsibility.

From this perspective responsibility is less a matter of free choice but rather a duty, an obligation, to particular people and to human beings in general. Also, among U.S. Americans responsibility is viewed somewhat as a burden, which gives it a negative connotation, whereas Colombians view it as a positive thing.



SECURITY/SEGURIDAD

Main Components of Images and Meanings by U.S. and Colombian Groups.

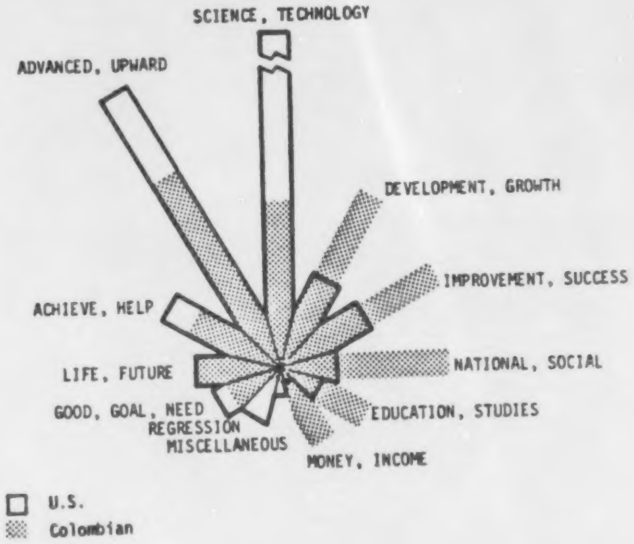
The actual responses given by the groups are shown in Appendix I, p. 55.

SECURITY/SEGURIDAD

The distribution of the groups' interest in this context reflects again some different concerns and preoccupations. There is some basic agreement that security is good and desirable, that the police play an important role in maintaining it, etc. However, some of the motivational differences provide interesting insights.

On the American side money and financial considerations are sources of security. This is partially due to terminology, namely that "securities" is a broadly used financial term. At the same time the U.S. responses make it clear that financial resources are considered instrumental in enhancing a feeling of security. Savings, insurance and money are viewed as protection in an age and society characterized by Riesman (1950) and others as anxiety ridden and full of dangers and threats. According to these authors the unstable and uncertain nature of interpersonal relationships is the main source of insecurity in our highly mobile social environment. It is also interesting to observe that indeed meaningful and emotionally satisfying interpersonal relations (love, friendship, trust) are considered particularly important by U.S. Americans. Probably along this same psychological need, family and home also receive considerable attention.

To the Colombians peace and tranquility (tranquilidad) have a particularly strong relationship to security. There is also more emphasis on national (nacion) and military (ejercito) security by Colombians than shown by the U.S. American group. Finally, there is intensive Colombian concern with personal security and protection against crime. This is most likely a reflection of the low level of public safety in Colombia and especially in Bogota. The particularly high crime rate and the famous "wave of violencia" have startled not only Colombians but the outside world as well.



PROGRESS/PROGRESO

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 56.

PROGRESS/PROGRESO

Advancing, moving ahead, is the core idea of progress for both culture groups, although it is somewhat more salient to U.S. Americans. While growth, development and change are important ideas to U.S. Americans, the Colombians emphasize development (desarrollo). Progress is seen by U.S. Americans largely as a matter of individual achievement, while Colombians think primarily of help and work. This is in essential agreement with the Colombian tendency to regard progress as a national (nacion) and social (social) objective, a goal for the country (pais), for Colombia. The Colombian emphasis on improvement (mejorar), well-being (bienestar), liberty (libertad), and economy (economia) conveys similarly a tendency to view progress more in terms of broader national objectives.

In agreement with the Colombian view of economy and their strong concern with the underdeveloped status of their country, in the present context we find that the Colombian view of progress is clearly a matter related to their economy and financial situation. They see a close connection to education and knowledge, which also emerge frequently in the context of broader social and national objectives. Science and technology, which are particularly salient in the U.S. image of progress, receive substantially less attention from the Colombians.

SUMMARY

The social science literature is rich in controversies on certain domains of Hispanic values. One of the most debated issues is work (Rivera, 1970) and motivation (Hernandez et al., 1976, Romano, 1968). Several Hispanic social scientists argue that the social science literature is guilty of promoting a biased, stereotypical image of the Hispanic culture. Generalizations such as laziness, resigned attitudes, and lack of initiative and positive work motivation are particularly common. As our findings suggest, there are indeed some characteristic differences between the U.S. and Colombian view of work. Some of these differences may explain why even Hispanic authors show considerable disagreement on the Hispanic work attitude. Postulations about who works more or less are naturally much too simplistic. Some of the differences emerge in support of Kluckhohn and Strodtbeck's (1961) original observation about the action oriented nature of Americans. As they observe, compared to most cultures where work is more or less a necessary, indispensible inconvenience, Americans value work not merely as a means to earn a living but as an end in itself.

The data presented in this chapter make this difference rather explicit. The U.S. reactions to work and also to competition show that work is viewed indeed as fun and enjoyable. There is little complaint about tiredness or difficulty, and hard work is viewed as a positive experience. Colombians do complain about difficulties and fatigue; they emphasize money as a motivating force; they stress its important instrumentality and necessity. They view it also more as a matter of responsibility.

Not only the personal utility and importance is considered but Colombians consider work in a broader context of society and man, a disposition clearly revealed by the attention they give to such broad objectives as development and progress. While Americans, with their individualistic focus, see work more in the context of personal success and accomplishment, the Colombians' focus on progress and development conveys the idea that work is seen as a necessity serving social and national objectives as well.

This stronger social orientation of Colombians is also apparent in the context of competition and cooperation. While competition is a predominantly positive concept to the U.S. group who considers winning, personal success, and fun, Colombians are more ambivalent about it. They show more awareness that parallel to winning, there is the chance of losing, and they criticize competition as evil and selfish, taking apparently more the social implications into consideration. Colombians emphasize cooperation more with primary interest in the proper social attitude and philosophy of unity and solidarity. The American interest is more pragmatic, more task-oriented, with emphasis on achievement, accomplishment, and success.

A closer look at the meaning of responsibility and security supports similar conclusions. Responsibility conveys a heavier concern with people, with friends and other persons, as well as with man in general. Responsibility is seen less as an individual choice, but more as a necessity and social duty. Compared to Americans to whom security is, beyond personal safety, predominantly a matter of financial status and affective personal ties, Colombians are more concerned with social conditions, with crime, hold-ups, robberies, and problems of national and military security.

The marked difference between the individualistic personal perspective of the Americans and the more social, collective orientation of the Colombians is explicitly expressed in the context of progress. In the American mind the central ideas of progress are technology and science, accompanied by strong expectations and hopes related to personal success, achievement, and happiness. To the Colombians progress involves primarily social and national issues. Progress is viewed in the context of national development, improvement and general well-being.

Across the themes analyzed we find a strong American tendency to emphasize jobs, the everyday context of work, and work associated with a particular task. Success, happiness, and career appear again and again, reflecting a strong personal interest as the driving force of individual work motivation. It would be futile to speculate whether success is viewed more as a matter of future goal or as a reward emerging from past achievements. What matters here is that to Americans success is typically personal and intimately related to individual achievement. On the part of the Colombians, necessity is the pervasive consideration, accompanied by duty and responsibility, both of which convey predominantly social considerations. In the context of work motivation, these differences are likely to have practical implications. They underscore the fact that whether and how much U.S. Americans and Colombians work depends on incentives which take dominant cultural dispositions into consideration.

CHAPTER 12

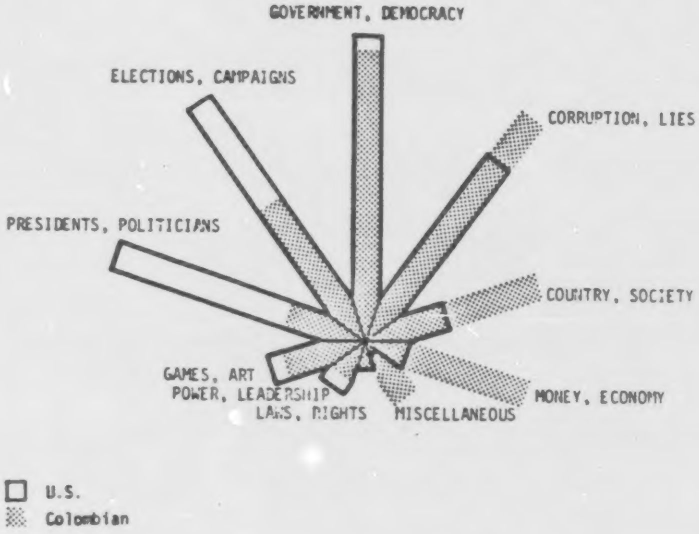
GOVERNMENT, POLITICS

Kautsky (1962), Pye (1958), Apter (1965), and other leading scholars specialized in the field of national development observe some common characteristics of the political elites of developing countries with regard to their political views and frames of reference. They are frequently characterized as being motivated by strong nationalistic sentiments. They show a tendency to subordinate individual interest to the interest of the national collective. Amidst conditions of poverty and hunger people feel helpless as individuals and expect concerted efforts on the part of their government to make large-scale, collective improvements in education, economic development, and industrialization. This in turn calls for strong leadership, centralized power, and authority.

Our comparative in-depth studies of Korean (Szalay et al., 1972), Slovenian (Szalay and Pecjak, 1979b), Egyptian and Jordanian (Szalay et al., 1978b), Iranian (Szalay et al., 1979a) and other cultural samples with matching U.S. American samples have shown remarkable similarities in the political frames of reference of people from these developing nations when compared with U.S. Americans.

The superficial claim frequently surfacing in the media that politics is the same all over the world seems patently parochial and erroneous. It overlooks fundamental differences in perspectives which frequently separate industrially highly developed countries from less developed countries. Such simplifications are particularly harmful when they reduce our own capabilities to address the problems of billions of people whose political frames of reference are based on premises and experiences vastly different from ours.

The following comparative analysis of the Colombian and U.S. American views of a few selected themes will be used to examine important similarities and differences. In a few contexts our U.S.-Colombian comparison will be complemented by showing major trends observed in previous studies of cultural groups from other developing countries to provide some additional points of reference.



POLITICS/POLITICA

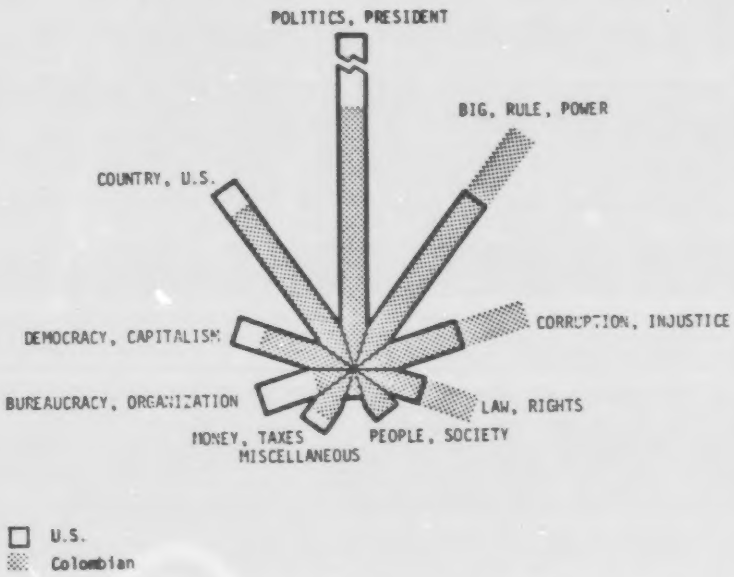
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 57.

POLITICS/POLITICA

There is considerable agreement between the two groups that politics ties in with government including its activities as well as its organizations. In terms of organizations or institutions U.S. Americans think primarily of the Congress while Colombians think more in terms of the state (estado). While the presidency is dominant in both groups' mind, Americans show a strong tendency to consider particular presidents and politicians---e.g., Carter, Kennedy, Reagan, etc.---Colombians make only negligible references to particular presidents or particular politicians. The U.S. American idea of politics shows a strong emphasis on democracy in general and on elements of the democratic process as reflected by such political activities and processes as campaigning, voting, and particularly elections. With relatively little attention given to these elements of the democratic process, Colombians emphasize more the role of political parties (partidos) in general. In agreement with their own domestic political situation conservatives (conservadores) and liberals (liberales) attract particular attention.

With regard to their general attitudes toward politics both groups express considerable criticism and scepticism. In the U.S. Americans' mind corruption, crookedness, and cheating are dominant with explicit references to Watergate. The negative elements of the Colombians' image include lies (mentiras), cheating (chanchullo), injustice (injusticia), and "chameleons" (lagartos: job-and-favor seekers). Yet the Colombians' view of politics includes strong positive elements as well, encompassing goals and aspirations. Numerous reactions suggest that Colombians consider politics a broader national issue, as indicated by such references as country (pais), society (sociedad), and nation (nacion). Similarly, references to economic (economica), money (dinero), business (negocio), and well-being (bienestar) suggest that politics includes stronger economic considerations from the perspectives of the Colombians with the possible implications that it may be an instrument of economic betterment and development for the country as well as for the individual.



GOVERNMENT/GOBIERNO

Main Components of Images and Meanings by U.S. and Colombian Groups.

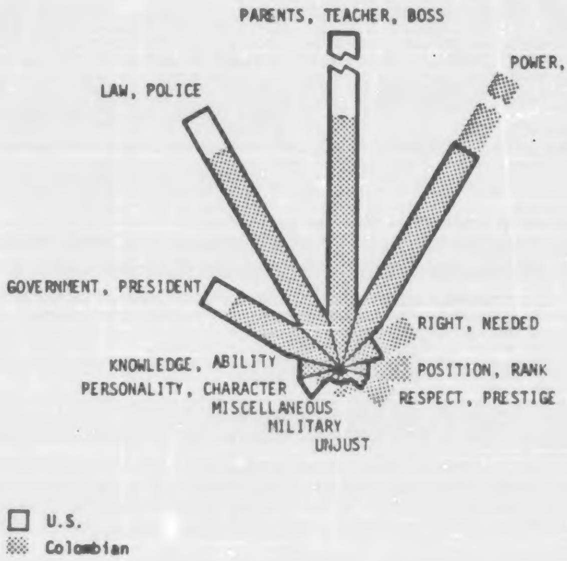
The actual responses given by the groups are shown in Appendix I, p. 58.

GOVERNMENT/GOBIERNO

From the U.S. perspective government is a large organization, a bureaucracy, which is in the business of politics. The president and the Congress get nearly the same interest, the Senate somewhat less. Nonetheless, heavy emphasis is placed on the legislative and the executive branches with considerable attention given to election, the process by which people express their preferences and choice. From the Colombian perspective the main attention is centered on the office of the president (presidente) and to a much lesser extent on the ministers (ministro). The U.S. view follows the elements of the U.S. government organization whereby federal, state, and local governments receive separate attention.

The Colombian image is less differentiated, focused on the government of the country or state of Colombia. This is most probably due to the centralized system of government, as opposed to a federal system such as that of the United States. According to the Constitution, Colombia is a unitary Republic, and the governors of the Departamentos (administrative divisions of the country) are appointed by the president, not elected as they are in the United States. The Departmental Assemblies and the Municipal Councils, although they are elected, have no legislative functions; they are administrative bodies. The only governmental body which has truly legislative functions is the Congress, whose members are elected, as is the president, by direct popular vote. For this reason, "the government" for Colombians means the central national government, particularly the executive branch.

While the U.S. image centers on the legislature and the bureaucratic organization, in the Colombian view of the government, power (poder) and authority (autoridad) are more dominant including concerns with militarism (militarismo), and mandate (mandato). This difference may explain why the strong criticism directed against the government goes beyond references to injustice (injusticia) and fraud (engano) to include expressions of concern with the misuse of power: oppression (opresion), repression (represion), and exploitation (explotacion). Democracy receives about the same attention from both groups, although, as we will see, it has a somewhat different meaning to Colombians than to U.S. Americans. Parallel to the U.S. emphasis on law, the Colombians also think of justice (justicia) and rights (derechos). U.S. Americans interconnect government more with such practical matters as taxes and employment and contrast capitalism with socialism.



AUTHORITY/AUTORIDAD

Main Components of Images and Meanings by U.S. and Colombian Groups.

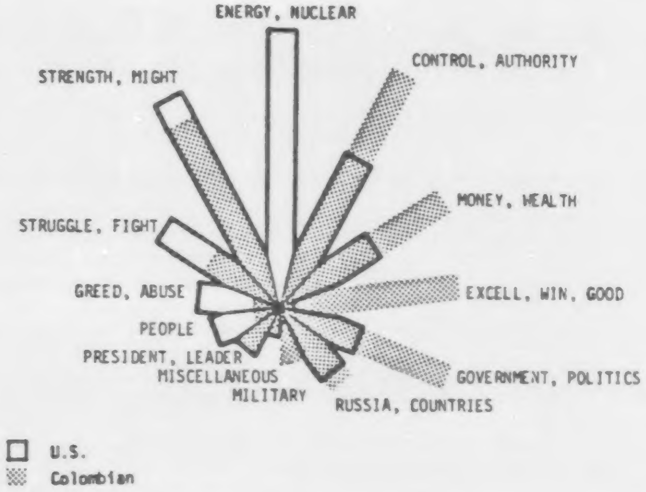
The actual responses given by the groups are shown in Appendix I, p. 59.

AUTHORITY/AUTORIDAD

There is considerable similarity in the U.S. and Colombian meanings of authority, with the differences stemming mainly from their focus of attention. To the U.S. group power is one of the most dominant sources of authority and vice versa. It is also connected closely with the idea of control. Although the Colombians do not mention control, they do see authority as the foundation for mandates (mandato), orders (orden), and commands (mando).

There is a great deal of agreement between the Americans and Colombians with regard to those particular people who have or should have authority. Both view the police (policia) and the law (ley) as important sources of authority. To U.S. Americans parents are authority figures as a team, whereas the Colombians have primarily the father in mind. Teachers receive higher recognition from U.S. Americans as sources of authority as does government.

Colombians see a close connection between authority and justice (justicia) and fairness (justa). They also place special weight on respect (respeto) as the right attitude toward authority. Finally, Colombians refer to the high position of those in authority---e.g., superior (superior), supreme (supremo)---conveying that for them position may be a more important source of authority than to the American group.



POWER/PODER

Main Components of Images and Meanings by U.S. and Colombian Groups.

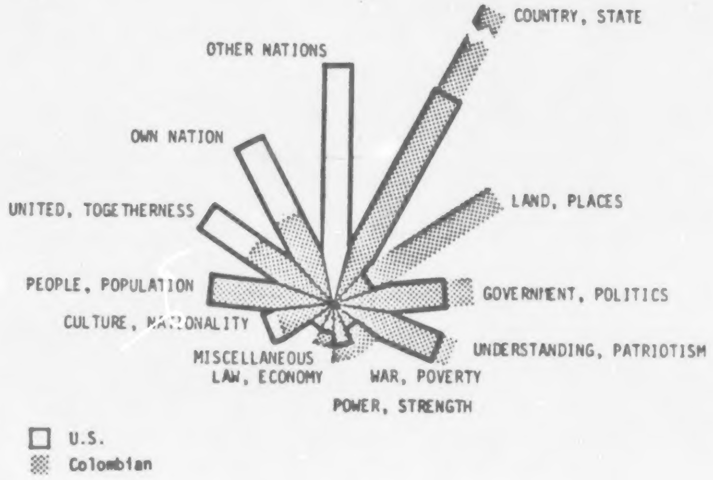
The actual responses given by the groups are shown in Appendix I, p. 60.

POWER/PODER

To both groups power has several main referents, but the Hispanic use of the word "poder" does not seem to connote physical force or energy. Also the idea of strength (fuerza) is used by Colombians mainly in a human or social context. All the references to gas, electricity, nuclear power, and other forms of energy came from Americans.

The use of social and political power is tied by U.S. Americans primarily to political leadership, particularly the president, and to government. This may partially explain why power has a strong negative connotation to Americans. Internationally, Russia attracts a great deal of attention as the most powerful foreign country in the eyes of the Americans. The Colombians refer only to the U.S. and to them the leading theme is the dominion (dominio). There is considerable sensitivity with regard to the misuse of power in the minds of the Americans and a concern with greed and corruption. Americans see power as an important motivating factor; they think of the hunger for power, power struggle, control, and manipulation. The Colombians emphasize authority (autoridad) and mandate (mandato) as important sources of power and convey stronger preoccupation with the social and psychological dimension of influence.

Money (dinero, plata) and wealth (riqueza) and other economic sources of power play generally a more dominant role in the minds of the Colombians. They think also more in military terms (militares, armas). Americans, on the other hand, place power more in the context of people---that is, in terms of their social influence and ethnic identity.



NATION/NACION

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 61.

NATION/NACION

In the Colombians' mind the idea of nation is somewhat more related to that of country than it is for the U.S. Americans. Somewhat surprisingly, nation has for Colombians a more territorial connotation as well. This is rather unexpected based on previous studies, where people from such developing countries as Korea (Szalay et al., 1971), Jordan (Szalay et al., 1978b), and Iran (Szalay et al., 1979a) were found to place a consistently stronger emphasis on people rather than territories. This emphasis on people is commonly found to make the notion of nation more popular than that of country. In the present case U.S. Americans show clearly a stronger tendency to think more saliently of their own nation than do the Colombians. U.S. Americans also think more of other nations, with Russia occupying a particularly dominant place in their minds. Unity, one nation, and the idea of people also receive more attention from U.S. Americans.

There are two words for "people" in Spanish: gente and pueblo. Here the Colombians' concept of pueblo* (people, population) receives more weight. "Pueblo" has several connotations depending on the context; it can mean "the lower classes" or "the populace" but in the present context of nation, the intended meaning is probably "the people" as representing a national entity. As an indication of national identification as is frequently characteristic of developing countries the Colombians make stronger and more explicit references to love (amor) and patriotism (patriotismo). At the same time U.S. Americans emphasize more understanding and show also more recognition of nationality as an important attribute. Concerns with social and economic problems like law (ley), justice (justicia), and economy (economia) are about at the same level for both groups. Again, past experiences have shown that problems of economic and social development are seen usually more intensively as national problems by people of less developed countries suffering from hunger and poverty.

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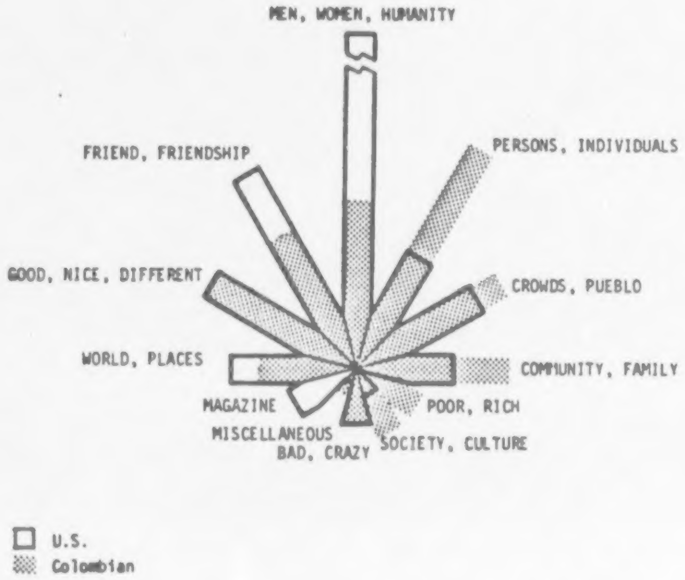
*"El pueblo Colombiano" refers to the Colombian people, while "la poblacion Colombiana" denotes the Colombian population.



PEOPLE/GENTE

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 62.

PEOPLE/GENTE

To Americans and Colombians alike people are naturally human beings, but their different frames of reference affect the way they appear to each group. U.S. Americans think of people as male or female, with nearly as much attention given to women as to men. Colombians think mainly of man (hombre), which for them has a less sex centered, male connotation than the notion of man has for U.S. Americans (see Chapter 6). Just as we found in the context of man, we find here that the man-woman dichotomy has little salience in the Colombian mind; their main focus is on the person (persona), which encompasses the self as a human being without the sexual connotation characteristic of the U.S. image. Furthermore, while Americans emphasize the individual as the elementary unit, the Colombians emphasize the person, denoting a single individual but with a stronger societal, communal accent. The stronger communal, societal frame of reference of Colombians becomes very apparent in their view of people as well: it is conveyed by their attention to community (comunidad), the people or population (pueblo), society (sociedad), and by their emphasis on shared commonality (comun) and union (union).

For Americans personal social contacts receive a high degree of attention. They show a strong interest in people on a one-to-one basis as potential friends, sources of love and emotional satisfactions, partners in relationships and togetherness. On the other hand, the undertone of some of their reactions conveys the feeling that Americans resent and abhor the idea of too many people, of masses and crowds of people. Compared to the Americans' main lines of differentiation---males and females, adults and children, blacks and whites---the Colombians are more predisposed to think in terms of contrasts between rich (rico/rica) and poor (pobre).

SUMMARY

Two major areas were examined in the framework of the present domain. The first involves the American and Colombian views of politics and power. The second deals with national identification and its influence on the Colombians' frame of reference. Both of these areas can be looked at from two different reference points: a) comparing Colombians with Americans and b) comparing Colombians with people from other developing countries such as with Koreans and Jordanians.

Politics and government were found to be closely related to each other for both Americans and Colombians. However, this is no proof that the two groups understand and approach them similarly in other respects as well. One of the main reasons that Americans see a close relationship between politics and government is that they are both tied in closely with voting, elections, and free choice. To the Colombians politics and government share other characteristics: they are approached with a great deal of ambivalence as being good and at the same time a source of injustice; both involve national concerns which go beyond individual choice or individual well-being. Also U.S. Americans show consistently more preoccupation with democracy, with the criteria of democratic politics and government and how they may be eroded by corruption.

Colombians convey the view that governmental as much as parental authority involves a certain mandate to direct action, to govern. Colombians express a concern that this mandate is not used unjustly, that political governmental power does not become a means of exploitation and domination. Also, power and authority are closely related both in the U.S. and Colombian minds, but again the foundation of the relationship shows some characteristic differences. To U.S. Americans power is primary, implying a potential for control and influence. In the pragmatic view of U.S. Americans this potential seems to be the very essence of authority. Colombians seem to interpret this relationship the other way around; authority appears to be primary, based on human roles which become the source of influence and power. As indicated, Colombians view authority and political power as mandated, which suggests a rationale that certain critical choices are at the discretion of those with authority and power. These views appear to be in agreement with the domestic practices which are quite different from American experiences. The American democratic process does not mandate freedom of action for the office holder but provides elaborate mechanisms to keep him in line with public sentiments, i.e., with the views of his constituents. On this
.cp 3

question there is considerable similarity between Colombians and people from other developing countries.

In some other respects we find important differences in regard to the Colombians. As became apparent here as well as in previous chapters, Colombians do not fit the patterns of inner oriented, self centered individualism. In the domains of family and society they were characterized as social personalistic, with emphasis on group oriented social considerations, keeping the interest of the group (particularly the family) above the interest of the individual. Their political frame of reference, however, shows little collectivistic or socialistic orientation such as emphasis on social equality, on social planning, welfare, and progress, the benefit of the entire society. Yet these socialistic, collectivistic trends are, according to Sigmund (1967), Apter (1965), and others, a common characteristic of most developing societies.

Similarly, the elites of the developing countries are frequently characterized by "intense politicization." Pye (1958), La Palombre and Weiner (1966), and others have observed that in developing countries politics means less domestic party politics but more a concern with broad national objectives such as mobilization of resources, reduction of illiteracy, hunger, and poverty, enhancement of international prestige. These goals are frequently pursued through a single political party. This politicization weakens the customary differentiation between the political sphere and the spheres of social and personal relations. As the previous results show, these symptoms of politicization and social mobilization find little reflection in the views of our Colombian sample. Nor do our Colombian respondents show the customary strong emphasis on modernization, economic and social development, and industrialization which are so characteristic of many less developed societies (Shils, 1960; Moore, 1963). These differences between the Colombian frame of reference and that characteristic of the developing countries become particularly apparent if we compare the Colombians' view of politics, government, and power with those of Koreans (Szalay, Moon, and Bryson, 1973), Egyptians and Jordanians (Szalay et al., 1978b), and other cultural groups studied in our previous investigations. The Colombian political frame of reference does not show most of the elements that are characteristic of populations imbued with the ideology of accelerated economic development.

A particularly common feature of these belief systems is that nationalism becomes a central motivating force of overriding importance in shaping the political frame of reference: politics and nationalism become inseparable. As we have seen particularly clearly with Koreans and Jordanians, politics becomes saturated with priorities of economic and social development. In turn, the meaning of nation came to encompass all the political and economic objectives of modernization, economic development, industrialization, etc. (Szalay and Moon, 1982).

Kautsky (1962) characterized nationalism as the strongest and most dynamic force in developing nations. Although the Colombians do show some distinct signs of national identification, their meaning of nation or country shows little which could be interpreted as a transformation of nationalism into a practical, action oriented force mobilized to serve the interest and welfare of Colombia as a nation. Our findings on the national self images (Colombia and Colombians) further support this general observation.

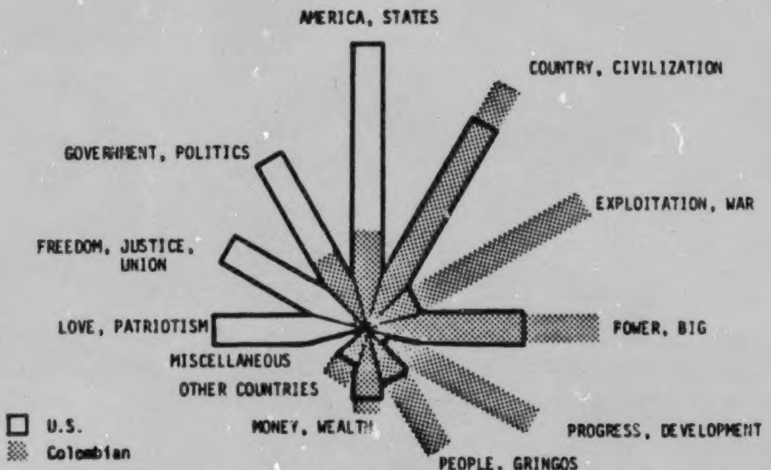
CHAPTER 13

NATIONAL IMAGES

In contacts between people of different national background the dominant national images frequently interfere with the individual's attitudes and perceptions. In countries where the national image of Americans tends to be negative, individual Americans are likely to be affected by this trend as well. How their words, actions, and intentions are interpreted and understood depends a great deal on prevalent collective images. Whether we speak of images or of meanings we are actually dealing with the same thing: a mental representation. The image of the United States for Colombians is what they see as its most outstanding characteristics and how they evaluate it.

Since human perceptions exist only in the mind of the perceiver, they are frequently dismissed as unpredictable, unreliable and inconsequential. The significance of these subjective images and meanings is not a question of whether they offer a reliable representation of facts. It would be a moot point to argue such questions as: Are Americans colonialists or capitalists? Particularly for those interested in intercultural communication and international relations, broadly held images do represent an important reality. They represent reality as Americans, Colombians, or others see it, and these images guide their choices and their actions. To the extent these images are subjective and biased, people's thinking and behavior are also likely to be subjective and biased.

In the field of international relations it became a truism that what matters is not what is real but what people perceive to be real. There is an almost endless number of qualities that are intellectually applicable in describing a person or a nation, but what really matters in pursuing a practical interest in subjective images are the few truly salient perceptions and evaluations which actually dominate people's minds.



UNITED STATES/ESTADOS UNIDOS

Main Components of Images and Meanings by U.S. and Colombian Groups.

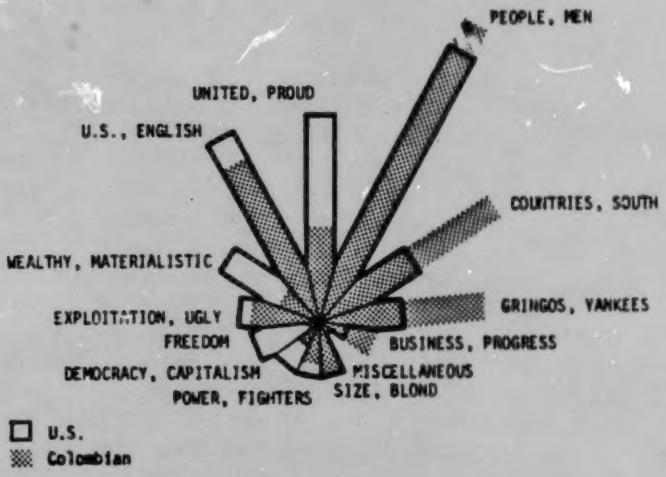
The actual responses given by the groups are shown in Appendix I, p. 63.

UNITED STATES/ESTADOS UNIDOS

U.S. Americans think of the United States as a country formed of many states, a nation with its own history and other intrinsic characteristics. From a political angle the democratic principles, governmental organization, and the presidency represent salient considerations. The most dominant single attribute of the United States is freedom.

The Colombians' image of the United States shows a very different distribution of priorities and interests. The most agreement between U.S. Americans and Colombians is shown in their recognition of the U.S. as a country (pais) and nation (nacion), but even in this context the Colombians' description of the U.S. empire (imperio) and dominion (dominio) underscores the idea of unique might. They stress power (poderio) and large size (grande) as particularly dominant attributes. In addition to physical power, money (dinero) and various aspects of the economic situation---capitalism (capitalismo), wealth (riqueza), and poverty (pobreza)---capture their attention. On the positive side, power becomes an asset in the context of development (desarrollo), progress (progreso), help (ayuda). On the negative side, however, this recognition of U.S. power leads to critical views built around the abuse of power: exploitation (explotador), war (guerra), oppression (opresion), injustice (injusticia), racism (racismo), "meddler" (metido), etc. "Metido" means "meddler"---someone who does not mind his own business. In this context it probably refers to the feeling that the United States tends to intervene in Latin American countries' internal affairs to an unacceptable degree; this idea is probably linked to the perception of the United States as "empire."

The human, social dimension which is usually more salient to the Colombians, retains its relative salience in the context of the United States as well. Their identification of the people in the U.S. as Yankees and gringos conveys a colorful and more affect laden designation.



AMERICANS/AMERICANOS

Main Components of Images and Meanings by U.S. and Colombian Groups.

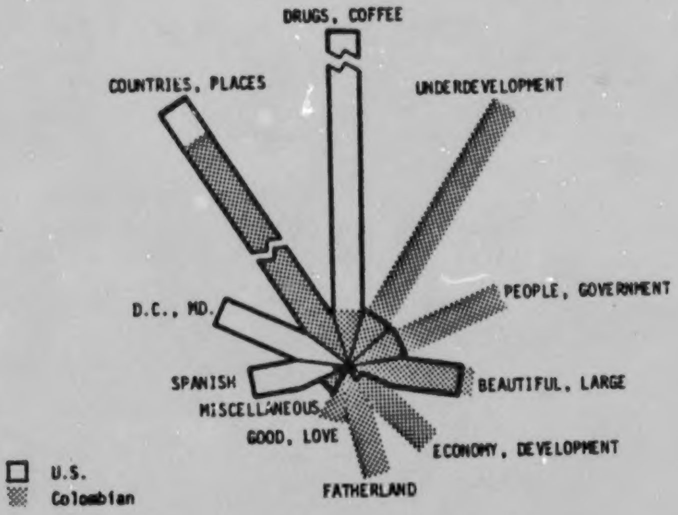
The actual responses given by the groups are shown in Appendix I, p. 64.

AMERICANS/AMERICANOS

Compared to United States, the label Americans contains more ambiguities. As conveyed by certain reactions, it refers not only to U.S. Americans but to a lesser extent also to Central Americans, Colombians, and Latin Americans. Nonetheless, the overwhelming denotation to Colombians is U.S. Americans: gringos and Yankees. The U.S. group speaks of people in general and more specifically of themselves (me) and minorities, particularly native Indians and Blacks. Colombians stress the notion of the person (persona) and such social categories as population (pueblo) and race (raza).

The U.S. group emhasizes the freedom and independence of Americans. Similar weight is given to riches and wealth. U.S. Americans characterize themselves as proud, the greatest, the best; but they also use such negative terms as ignorant, crazy, and spoiled as well.

The Colombians emphasize the social and moral qualities of Americans: on the positive side they refer to help (ayuda) and, on the negative side, to exploitation (explotacion), evil (malos), and ugliness (feos). Just as in their view of the United States, Colombians show a distinct preoccupation with the question of progress (progreso) and development (desarrollo), recognizing the achievement and the potential help of U.S. Americans in this respect. Negative elements in the Colombians' image of Americans are not as dominant as in their view of the United States. This may be partially because Colombians refer here to Central and South Americans as well as to U.S. Americans.



COLOMBIA/COLOMBIA

Main Components of Images and Meanings by U.S. and Colombian Groups.

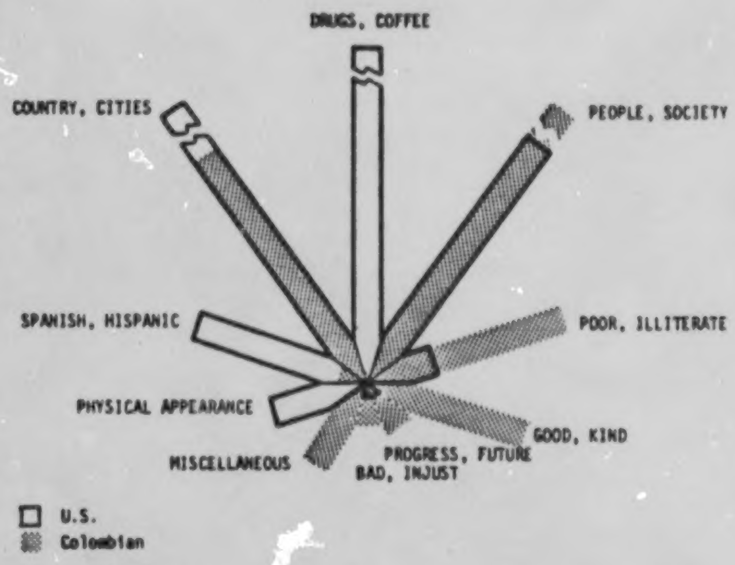
The actual responses given by the groups are shown in Appendix I, p. 65.

COLOMBIA/COLOMBIA

In the U.S. group's image, Colombia appears primarily as one of several countries of South or Latin America. Colombians see Colombia naturally as their own country (pais) or nation (nacion), i.e., their fatherland (patria), and mention its cities and regions. They show little regional identification with South America or Latin America. While their primary focus is on the people (gente), other social units like family (familia) and society (sociedad) as well as political organizations and principles---state (estado), government (gobierno), democratic (democratico), liberal (liberales)---also emerge as noticeable mosaic elements of the Colombians' image of Colombia. The idea of democracy has considerable salience.

Colombians show a strong concern with their country's economic situation, stressing the importance of work (trabajo), progress (progreso), development (desarrollo), and help (ayuda). This is understandable considering the even greater concern they express with the poverty (pobreza) and underdevelopment (subdesarrollo, atrasada) of their country plagued by problems of hunger (hambre), injustice (injusticia), and exploitation (explotacion). Among the positive characteristics, Colombians show considerable pride in the beauty (bellaza), the land (tierra), and the large size (grande) of their country.

From the U.S. American perspectives drugs and coffee occupy nearly exclusively their attention and imagination. As the diverse drug-related references (pot, marijuana, cocaine, hash) indicate, this commodity has outgrown even coffee as a source of subjective attention and fame.



COLOMBIANS/COLOMBIANOS

Main Components of Images and Meanings by U.S. and Colombian Groups.

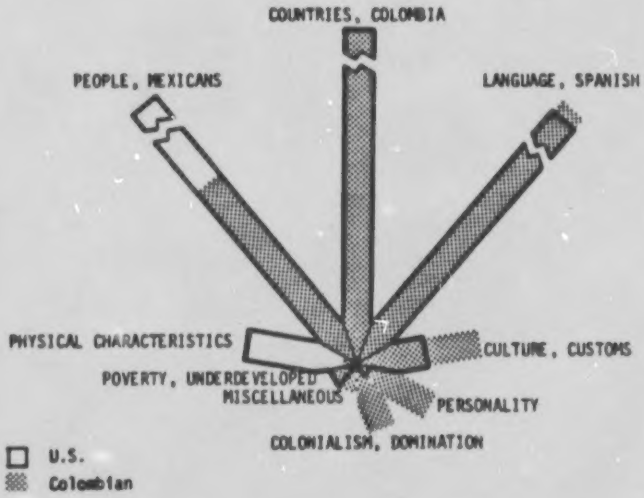
The actual responses given by the groups are shown in Appendix I, p. 66.

COLOMBIANS/COLOMBIANOS

To U.S. Americans Colombians are people of Hispanic background who live in Colombia, in South America. The Colombians identify themselves almost exclusively with their own country or fatherland and show little inclination to think in terms of broader regional or historic identities such as Latin America or Spain or the Spanish culture. Personal identification---"I" (yo) and "we" (nosotros)---is rather strong, while other social categories involve the general population (pueblo), persons (personas), and such regional groups as "costenos" and "calenos."

To U.S. Americans Colombians are famous for their coffee and drug exports to the United States. The illegal drugs of more recent origin draw attention matching the old fame of the Colombian coffee.

Colombians see themselves as poor (pobres), underdeveloped (subdesarrollo), illiterate (analfabeto), and exploited (explotados). With regard to their personal qualities, Colombians describe themselves as good (buenos), affectionate (carino), kind (amables), friendly (amistosos), etc. The connection between themselves and their country (pais, nacion) as well as their emphasis on social collectives---e.g., society (sociedad), population (pueblo), we (nosotros), friends (amigos), brothers (hermanos), compatriots (paisanos)---suggest a stronger personal and societal focus than we have observed in the case of the U.S. Americans' image of the United States.



HISPANICS/HISPANOS

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 67.

HISPANICS/HISPANOS

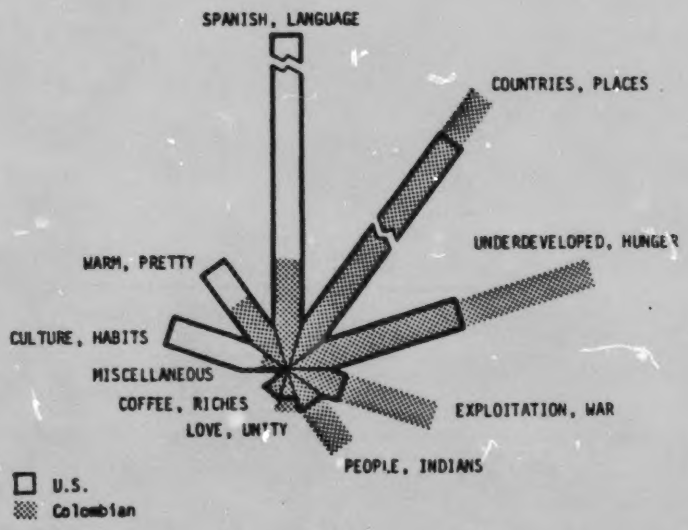
Countries, people and language constitute the main referents which receive somewhat similar attention from the U.S. and Colombian groups.

The Hispanic country of highest subjective salience to U.S. Americans is Puerto Rico, followed by Spain, Latin America, and Cuba. To Colombians Spain (Hispana) and Colombia are the most dominant representatives.

With regard to specific people, Mexican Americans, Chicanos, and Cubans as well as foreigners and aliens in general lead the U.S. priority list. This focus follows somewhat understandably because of the visibility and importance of the Hispanic American population in the United States.

To Colombians the term "Hispanic" implies still to a rather noticeable degree colonialism (colonialismo), conquest (conquistad), and domination (dominados). They see Hispanics as good (buenas), merry (alegres), and explosive (explosivos). They express considerable pride in the Hispanic culture, particularly music (musica), singing (cantante), and dancing (baile).

Another dimension reflecting different perspectives involves the image of the physical characteristics of Hispanics; the U.S. Americans see them as people with dark skin and black hair.



LATIN AMERICA/LATINOAMERICA

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 68.

LATIN AMERICA/LATINOAMERICA

The countries and places the U.S. and Colombian groups have in mind show considerable overlap, with differences following understandably from the different viewpoints. From the U.S. American perspective Mexico receives the most attention, followed by Colombia, Panama, and Brazil. From the Colombians' perspective, Colombia is the most salient and representative country in Latin America; its neighbors Venezuela and Peru receive proportionately less attention. While some of these findings may be predictable, they offer interesting insights into how cultural priorities depend on one's perspective. For example, Latin America appears much more emphatically Spanish to the U.S. Americans than it does to the Colombians.

The Colombians show a much more intensive awareness than do the U.S. Americans of the poverty (pobreza), hunger (hambre), and the underdeveloped (subdesarrollo) status of Latin America. These conditions of poverty and underdevelopment are mentioned in conjunction with exploitation (explotados), oppression (opresion), war (guerra), and injustice (injusticia), suggesting that Colombians do not consider poverty and underdevelopment as purely accidental, unfortunate circumstances but view them in relationship to exploitation and oppression.

The people, the population (pueblo), usually receive more attention from the Colombians, and we find this general tendency further confirmed here. The tropical climate and jungle are salient elements in the U.S. Americans' image of Latin America, together with the dark skin and the culture of the population: siestas, dances, and Catholicism. In the Colombians' image of Latin America the grandeur (grandeza) and the land (tierra) show relative salience.

SUMMARY

The national images examined here offer a vivid illustration of how people's views depend on their point of observation and of how one's perception of reality is a function of perspective. The U.S. Americans and Colombians differ particularly with regard to their images of the United States and Americans; at the same time they show more agreement in their images of Colombia and Colombians.

We found generally consistent trends in the images of the United States and Americans. U.S. Americans express identification more indirectly than explicitly. They refer to the U.S. as home and to themselves (me, we) as Americans. Other relevant reactions include flag, patriotism, love, and pride. In reference to the political system and social value orientation by far the most valued single attribute is freedom, coupled with democracy. The U.S. Americans place only a moderate emphasis on richness and wealth in their images of the U.S. and Americans in general.

In comparison, the Colombians' images of the United States and Americans are more ambivalent, polarized and affect laden. They contain particularly strong emphasis on U.S. might and power, which from their perspective appear most impressive and to some extent excessive. On the positive side this power is seen in close relationship to development, progress, and wealth. On the negative side it elicits a concern with exploitation, injustice, and oppression. Compared to the Colombians' references to democracy, capitalism is used somewhat more heavily, probably with a negative connotation as elaborated by Ralph K. White (1966). Their references to gringos and Yankees could carry positive or negative connotations. The Colombians' images of the U.S. and Americans become more understandable when compared with their images of their own country and people.

From the U.S. group's perspective Colombia and Colombians represent a South American country and population which are viewed as a major source of two popular commodities: coffee and drugs. Other endogenous characteristics like the Spanish language and culture, poverty and underdevelopment receive moderate attention.

The Colombians' image of their own country conveys naturally an inside view, a great deal of affective identification, and an intensive concern with its shortcomings and its actual state of affairs. The intensive affective identification is conveyed by references to fatherland. In this same vein there is strong emphasis on the people (pueblo, paisanos) and their good affectionate sociable nature. In contrast, both their image of Colombia and of Colombians show a great deal of concern with the unfortunate situation of the population: poverty is a particularly dominant preoccupation, along with hunger, illiteracy, and other concomitents of underdevelopment. There is a strong general emphasis on development and progress as contrasted with underdevelopment and poverty. As we observed earlier, in the eyes of the Colombians the United States and Americans appear to be the epitomy of progress and development and are to some extent identified as potential sources of help. However, there were several indications suggesting that the Colombians consider the U.S. responsible for the economic situation and underdevelopment. Heavy references to exploitation both in the context of the United States and of Colombia, the contrasting characterization of the might and richness and aggressiveness of the United States compared to the poverty and underdevelopment of their own country seem to suggest such trends.

The image of Hispanics and the image of Latin America support the above interpretations and help to place them in a broader context. As a general trend it appears that, contrary to expectations, the U.S. group sees Latin America more emphatically in a Hispanic cultural context than do the Colombians. The trends observed in the Colombians' image of Colombia and of Latin America suggest that the main problems of the country and the continent are viewed as very similar: poverty, hunger, underdevelopment. Also exploitation, oppression, injustice, the social and political evils plaguing Colombia and Latin America appear to be similar.

That Colombians see the same evil forces responsible for the misery of their continent as for the misery of their own country suggests that they may not be predisposed to blame internal factors as responsible for the domestic situation. Problems of continental proportions exceed the responsibility of any single government, unless the government is an external super power of the might and influence of the United States. The Colombians image of the United States did contain salient components stressing power and might as well as exploitation, war, and oppression as dominant attributes. These mosaic pieces and trends suggest that Colombians, concerned with their poverty and less developed status, see in the United States not only a power which has the necessary capability to help but also a power which carries the major responsibility for their situation.

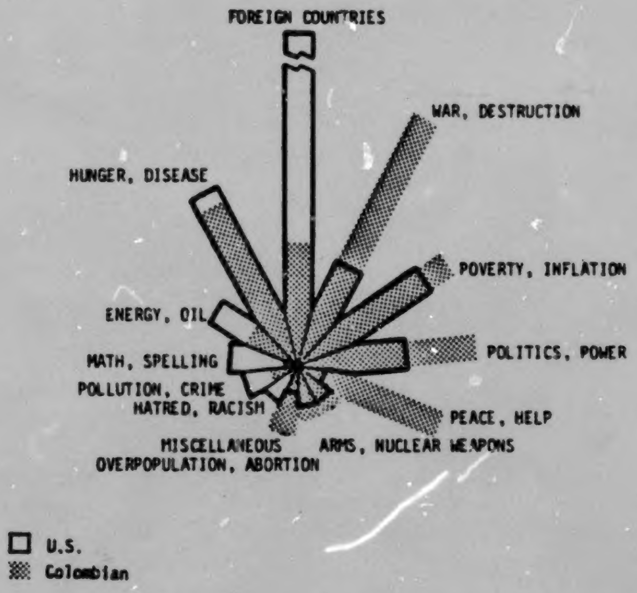
CHAPTER 14

WORLD PROBLEMS

This domain examines some subjects selected on the basis of their contemporary relevance. Some of the themes were chosen to shed light on views and motivations which needed further clarification. For instance, in looking at world problems in general it was interesting to see to what extent the Colombians consider their own dominant problems (e.g., poverty) also as problems of the world in general. Do Colombians perceive certain characteristics (e.g., exploitation) as specific to the United States, or do they see them as characteristic of other countries as well? Since some of the characteristics associated with the United States are those frequently associated with capitalism, it is interesting to examine the extent to which the Colombians consider the United States, their own country and other countries as capitalistic.

Democratic values were found to be highly acclaimed at a world-wide base, and elements of the Colombians' national self image indicated several similar value identifications (e.g., equality, justice). To gain a better understanding, we examined how Colombians view democracy in general, and to what extent they view their own political system as representative of democracy.

The understanding of human beings requires insights into human aspirations. Since the image of future is an important area for the projection of aspirations, we examined the Colombians' image of future to see if it contained objectives and goals which were found to be characteristic of developing countries showing varying rates of success in their economic and social development.



WORLD PROBLEMS/PROBLEMAS MUNDIALES

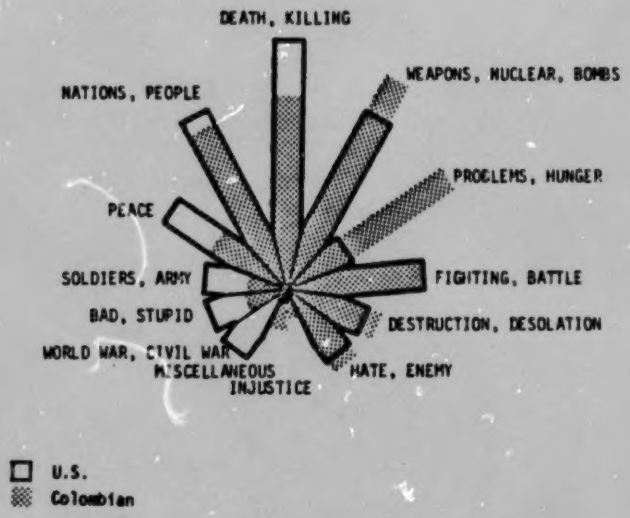
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 69.

WORLD PROBLEMS/PROBLEMAS MUNDIALES

The perspectives of people in the United States, a world power with broad international involvements, are naturally different from the perspectives of people in Colombia, a medium sized Latin American country. The broad international interests of the United States are clearly reflected by the attention the U.S. group has given to a broad variety of foreign countries and regions. Since the data were collected at the time of the Iranian crisis, the concern with Iran has superseded the commonly high preoccupation with the Soviet Union. As a somewhat analogous concern, Colombians show strong preoccupation with war (guerra), destruction (destruccion), and armament (armamento). U.S. Americans show stronger awareness of the dangers of nuclear arms.

As a country with only one-twentieth of the world population but up to one-third of the world energy production, U.S. Americans show naturally an intensive interest in energy, particularly in oil. Poverty and economic problems are about equally dominant in the subjective world of both groups. While the Colombians emphasize poverty and misery (miseria), and scarcity (escasez), U.S. Americans are increasingly preoccupied with problems of their advanced but unstable economy, i.e., inflation, recession, and unemployment. Similarly, the problems of politics and power appear in a somewhat different light and perspective. While the U.S. group is more preoccupied with such international phenomena as communism, hostage crisis, and terrorism, the Colombians are primarily concerned with domination (dominar), oppression (opresion), and exploitation (explotacion). While the U.S. Americans regard hatred, racism, and greed as the source of many world problems, Colombians express a positive general attitude by their emphasis on peace (paz), help (ayuda), and love (amor). Some of the problems like pollution and crime receive more attention from U.S. Americans, while drugs (drogas), and illiteracy (analfabetismo) appear to be more salient in the Colombians' mind.



WAR/GUERRO

Main Components of Images and Meanings by U.S. and Colombian Groups.

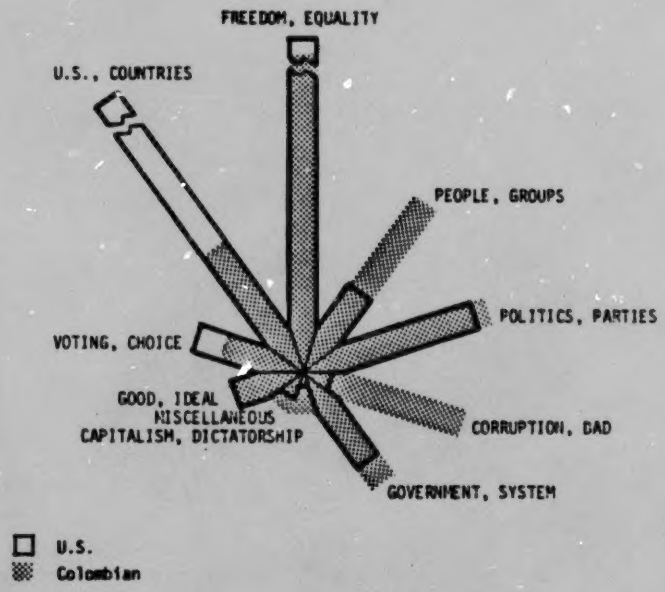
The actual responses given by the groups are shown in Appendix I, p. 70.

WAR/GUERRA

On the subject of war there is relatively little difference between the U.S. and Colombian views. There is a similar concern with the loss of lives, killing, death. The role of weapons and armaments receives the same attention, but U.S. Americans show intensive preoccupation with nuclear weapons while for the Colombians they play only a negligible role. They think predominantly of conventional weapons (armamento), bombs (bomba), and cannons (canones). The action of fighting (peleas, lucha) receives similar attention from both groups, including destruction (destruccion) and desolation (desolacion).

The countries and conflicts mentioned are more specific in the U.S. context including their involvements in Vietnam, Korea, and Russia, while the Colombians' references are more general, i.e., countries (paises), territory (territorio), and world (mundial). Among the specific countries mentioned by the Colombians, the United States takes the lead, followed by Russia and Iran. Again, based on more direct experiences, U.S. Americans have the world wars and the civil wars more vividly in mind, while the Colombians made few such references.

U.S. Americans are more vocal in denouncing and condemning war as stupid, bad, evil, and needless. At the same time Colombians are more preoccupied with such associated phenomena and consequences as poverty (pobreza), hunger (hambre), chaos (caos), misery (miseria), and sadness (tristeza).



DEMOCRACY/DEMOCRACIA

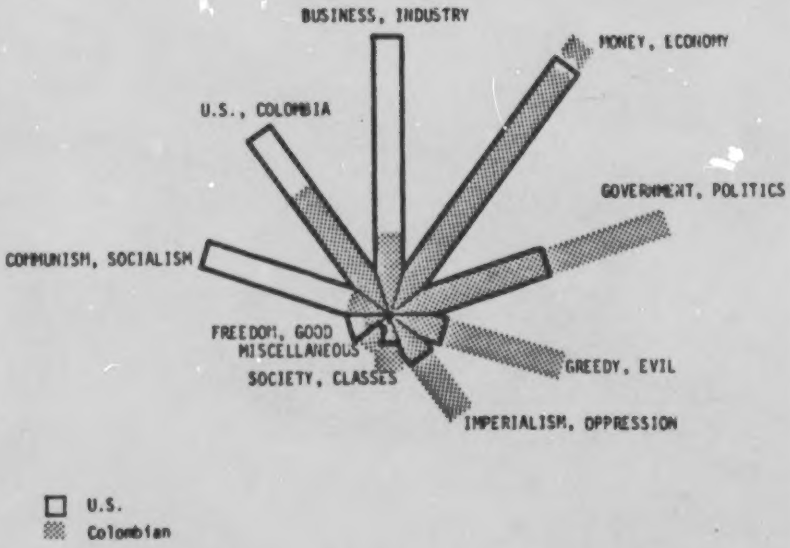
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 71.

DEMOCRACY/DEMOCRACIA

Democracy is the political system of which both groups think their respective countries are most representative. U.S. Americans recognize some Greek predecessors, while Colombians mention no other representatives but Colombia. What makes the Colombian reactions unique is their emphasis on elections (elecciones) and voting (votar) which are nearly as strong as the U.S. Americans'. This represents a recognition of the procedural requirements of democracy, a dimension which usually receives little recognition from other less developed countries, as shown by the results of our previous comparisons. There is also considerable agreement between Americans and Colombians that they consider freedom and liberty (libertad) as the most salient attribute of democracy. Equality (igualdad) and rights (derecho) receive also similar recognition from both sides. While U.S. Americans emphasize fairness, Colombians give more attention to law (leyes) and justice (justicia).

In general, Colombians stress more the human and social dimension of democracy. They think more of men (hombres), society (sociedad) and particularly of the general population (pueblo). Government and politics receive similar consideration by both groups. Probably the single most significant difference comes from the rather skeptical and cynical views expressed by Colombians, such as nonexistent (nada), false (falso), fraud (engano), unfulfilled (incumplido), lie (mentira), and problem (problema). This suggests a certain disappointment resulting more likely from discrepancies between the high ideals (liberty and equality) as previously mentioned and the actual political realities observed.



CAPITALISM/CAPITALISMO

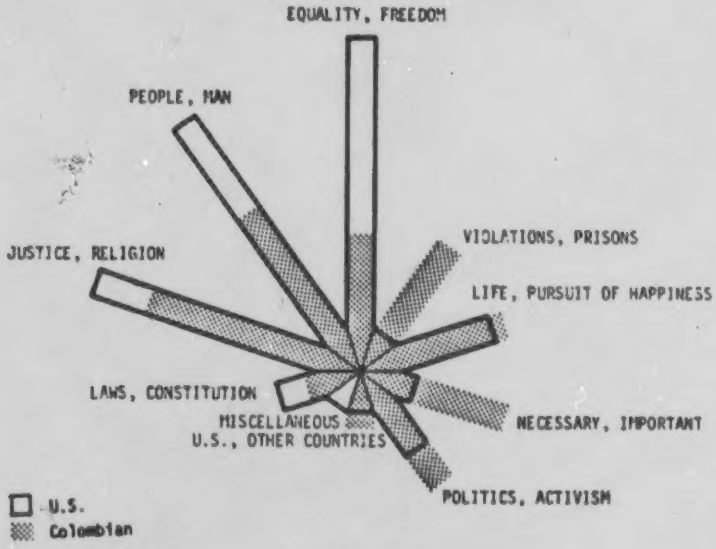
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 72.

CAPITALISM/CAPITALISMO

To both groups capitalism involves a system in which money (dinero) and economy (economia) play a particularly dominant role. While Americans think of profit, for the Colombians capitalism is associated with the rich (rico). From the U.S. perspective capitalism is a system of free enterprise built on business, small and large, private and corporate, while from the Colombian angle the dominant issues are industry (industrias) and commerce (comercio). U.S. Americans contrast capitalism with communism and socialism, while Colombians show little inclination to see similar contrasts. The Colombians view capitalism very much as a complex system (sistema) which involves beyond economic and financial dimensions several others. From a political angle Colombians consider capitalism in close relationship with power (poder) and government (gobierno, regimen). They view it as evil (malo) and unjust (injusticia), characterized by the contrast of the rich (ricos) and poverty (pobreza) and misery (miseria). They attribute to capitalism exploitation (explotacion), oppression (opresion), and domination (dominion), which gain considerable weight probably due to the Colombians' sensitivity to human, social qualities.

Against this background it appears rather significant and consequential that Colombians, like the U.S. Americans, consider the United States as the major representative of capitalism. There are very few references to their own country. The finding that capitalism appears to be uniquely American to Colombians is consistent with the high degree of similarity between their image of the United States and that of capitalism.



HUMAN RIGHTS/DERECHOS HUMANOS

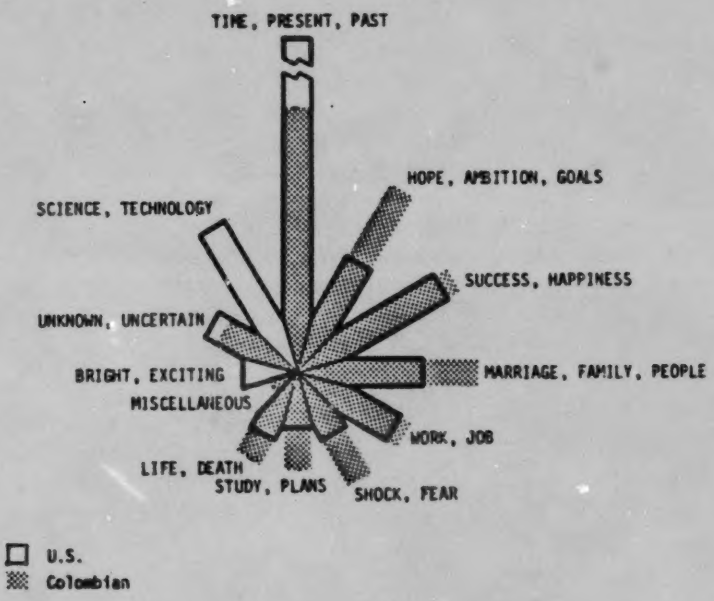
Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 73.

HUMAN RIGHTS/DERECHOS HUMANOS

The U.S. approach to human rights is based on two dominant values, equality and freedom. Their main concern is with the application of these values in the widest and most general terms. Along a dominant trend of practicality, special attention is given to people and groups whose rights are violated, whose freedom is restricted and who do not receive equal treatment. The U.S. Americans' concern with human rights is centered on domestic groups---Blacks, women, children---who have failed to receive equal treatment in one or another area of their human rights. The specific rights U.S. Americans are particularly concerned about are free speech, religious choice, and the pursuit of happiness.

The Colombians show less preoccupation with ideals of equality and freedom but are concerned with extreme instances of violation of justice (justicia). Most of these instances suggest the misuse of force, i.e., the treatment of prisoners (presos), torture (torturas), and other unspecified violations (violados). The Colombian references to the marines (marino), the military (militares), and guerrillas (guerrilla) are of a different nature than those by the U.S. Americans in the context of the rights of women and ERA. Their references to necessary (necesario), duty (deber), and obligatory (obligatorio) convey also a sense of high priority and pressing importance.



FUTURE/FUTURO

Main Components of Images and Meanings by U.S. and Colombian Groups.

The actual responses given by the groups are shown in Appendix I, p. 74.

FUTURE/FUTURO

There is a particularly strong U.S. emphasis on the time perspective: future is seen as a linear extension of the past and present. This may be a reflection of a more intensive time awareness as attributed frequently to modern industrial societies (Toffler, 1970) or it may be a function of the U.S. cognitive disposition to consider contrasting or complementary alternatives. In any case, the results are here in basic agreement with characterizations of Hispanics as present oriented and U.S. Americans as future oriented (Madsen, 1972; Berk-Seligson, 1980). Just as in the case of progress, the U.S. group assigns in the context of future an important role to science and technology. In comparison the Colombians think of future more in terms of human relations---i.e., love, family, and home. U.S. Americans refer to Toffler's notion of "future shock." They express indeed a great deal of interest and fascination with the future which they approach with optimism, curiosity, and positive expectations.

Colombians express more uncertainty, fear, and anxiety. On the positive side they have high hopes (esperanza) for the future, characterizing it as good (bueno) and filled with promise (promesa) of progress (progreso), prosperity (prosperidad), and well-being (bienestar). They think of occupation and profession (profesion), which appears to be consistent with the observation that the Colombian students have placed also a stronger emphasis on study (estudio) and university (universidad). With their focus on personal goals and aspirations U.S. Americans look toward the future with optimistic expectations as a source of happiness, success, and money.

SUMMARY

The domain of world problems presents a new opportunity for checking the generality and consistency of previously observed trends and for obtaining some new insights. The general theme of world problems appears helpful in several respects. Beyond similarities it shows differential concerns, which are consistent with the different perspectives of the two groups compared. While some of these differences may not have been predictable, once they are revealed, they become readily explicable (e.g., the broad U.S. concern with international involvements and problems).

Consistent with previously observed trends, Colombians show in the context of world problems their concern with political domination and the misuse of power, which they apparently view as the main sources of conflict and war. In their view of the economic situation they emphasize poverty and misery. Yet compared to other developing nations they give relatively little attention to active measures or remedies such as modernization, industrialization, and economic development. Their preoccupation with poverty and misery is consistent with similar trends observed in the context of the Colombians' national self image. Similarly, the previously observed tendency to emphasize power and domination is consistent with their image of the United States as a country of immense power, bent towards its misuse.

Some further clarification of these views comes from the Colombian views of democracy and capitalism. The image of capitalism is relevant in two important ways in understanding the Colombians' view of the United States. First, in the eyes of the Colombians there is a very substantive overlap between the United States and capitalism, in their attributes. Furthermore, the Colombians mentioned only one single country as representative of capitalism, namely, the United States. In view of this close relationship the image of capitalism acquires more than theoretical relevance. With some simplification one could conclude that capitalism is viewed as the aggregate of all actual or perceived negative characteristics of the United States. It is important to observe that for the Colombians capitalism is not merely an economic system, as is largely the case for U.S. Americans, but it is also perceived to be a political and social system as well. Actually there are indications that the Colombians' objection to capitalism is more social and political than economic in nature. Capitalism is viewed as a source of inequalities between the rich and the poor, or in Marxist ideological terms, of differences between the exploiters and the exploited. These differences are maintained by power, by the very nature of a government built on exploitation, oppression, and domination. The Colombians are particularly strong in condemning the unjust nature of this system, which they blame as the source of poverty and misery. This image serves not only to explain the internal, domestic situation, but also the situation with the United States and with the rest of the world.

The Colombians' view of the United States and capitalism agrees essentially with the results of Ralph White's broad gauged analysis reported in Foreign Affairs (1966) based on USIA opinion surveys conducted over decades. As mentioned in the context of the Colombians' image of the United States, the importance of this view is underscored by its apparent consistency with the self image of the Colombians. The Colombians seem to characterize their problems as resulting from injustice and exploitation, while they apparently feel that a major source of all this evil is the United States. In our previous data there were several findings pointing in this direction, and they revealed no other culprits or sources often held responsible for exploitation and the misuse of power (e.g., government, privileged social classes, or centralized government power).

In this respect the Colombians' reaction to rights and democracy offer some relevant insights. The Colombians' view of human rights indicate some concern with the violation of human rights, with aggression, with the role of the military and guerrillas. These suggest, however, concerns of a different nature than characteristic of the U.S. preoccupation with the human rights of Blacks and women; they convey a sense of confrontation without identifying a clear target of blame or accusation.

The Colombians' meaning of democracy conveys a somewhat similar impression. Most importantly, the Colombians have apparently a high regard for democracy. They identify it squarely with their own country. While they do not refer to Colombia as a capitalist country, they mention Colombia as the sole representative of democracy. There are again expressions of doubts and cynicism. They suggest that the Colombians' detailed experiences with democracy may have been less than perfect, but this does not contradict the impression that Colombians perceive their own political system as essentially democratic. While they may have some doubts about its effectiveness, there is little indication that they would reject the ideals of democracy or that they would see attractive or viable alternatives in other systems.

Their view of authority has indicated that Colombians think of mandate and do not object to the use of power. However, they make a strong distinction between what they consider proper and unjust use of power. What is considered as just or unjust depends naturally to a certain degree on the group's frame of reference.

The Colombians' view of the future represents an additional example of the group's characteristic frame of reference. Their future concerns support again the observation that the Colombian frame of reference is centered around their dominant preoccupation with interpersonal relations---love, friendship, family, and home. Compared to other developing countries, however, Colombians give little indication of an active concern with collective measures of modernizing industrial development which were found to be important as unifying and motivating forces. In agreement with leading experts' observations in the context of nationalism and political motivations, our data on several developing countries (e.g., Korea) indicate that modernization and industrialization usually play a stronger and more active role in their views and expectations of the future.

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APPENDIX I

THE U.S. AND COLOMBIAN GROUP RESPONSE LISTS

Included here are the U.S. American and Colombian original response lists with all the actual reactions produced by the groups. These reactions are the empirical foundation for the results presented in this volume. While we have used non-technical language in the main body of this work, several of our terms have technical definitions as well which have assured consistent treatment of the data over many years of intercultural investigation. In the text, the "salience" of a particular idea or subject is frequently mentioned. In a more technical context this term refers to the magnitude of a particular response score. Similarly, "relative salience" refers to a comparison of score values obtained for both the U.S. American and Colombian groups. A "meaning component" is the cluster of semantically related responses characterized by a score value which is the sum of the individual response scores included in the cluster. We speak in the text of the "cultural dominance" of a particular theme. This is defined as the total score accumulated by all the responses from a group which are elicited by a particular theme.

The following tables show the responses elicited by each theme. The responses in each list are arranged in semantically related clusters identified through content analysis. The score for each response is based on the frequency with which that response is made. The scores are summed within each cluster to reflect the salience of each meaning component in the group's cultural images. Each of the response lists is presented with a percentage table which summarizes the relative contributions of each of the semantic clusters. At the bottom of each percentage table, the "total score" of all responses is presented. This score is analogous to Clyde Noble's (1952) measure of "meaningfulness," and shows the subjective importance of a particular subject to the culture groups studied based on solid empirical foundation.

A word of caution must be interjected here: although total scores may readily be compared from one stimulus subject to another to understand the relative strengths of subjects within a culture group, comparisons across culture groups should not be made unless cultural differences in response rates are taken into account. The expression "adjusted total scores" refers to a 10% increase of the original Colombian dominance scores to compensate for the fewer Colombian responses which resulted in a 10% lower score value when calculated across all stimulus themes used in this study.

In the development of this information hundred thousands of word responses were processed and compared. Because of certain characteristics of our computer programs we limited our analysis to responses not exceeding ten letters and relied on a single translation. The main focus of our work is on the observation of response trends which emerge across several response distributions rather than on single isolated words as in a thorough linguistic analysis.

page

FAMILY, SELF

family/familia 3
father/padre 4
mother/madre 5
husband/esposo 6
wife/esposa 7
me/yo 8

FRIENDSHIP, UNDERSTANDING

friendship/amistad 9
friends/amigos 10
help/ayudar 11
understanding/comprension 12
togetherness/juntos 13
unity/unidad 14

COMMUNITY, SOCIETY

freedom/libertad 15
equality/igualdad 16
justice/justicia 17
law/ley 18
community/comunidad 19
society/sociedad 20

LOVE, SEX

love/amor 21
sex/sexo 22
man/hombre 23
woman/mujer 24
marriage/matrimonio 25
divorce/divorcio 26

RELIGION, MORALITY

religion/religion 27
God/Dios 28
morality/moralidad 29
guilt/culpa 30
conscience/conciencia 31
shame/verguenza 32

HEALTH, WELL-BEING

health/salud 33
mental illness/enfermedad mental 34
doctor/medico 35
hospital/hospital 36
life/vida 37
death/muerte 38

page

EDUCATION, UPBRINGING

education/educacion 39
intelligence/inteligencia 40
knowledge/conocimiento 41
teacher/maestro 42
youth/juventud 43
science/ciencia 44

ECONOMY, MONEY

money/dinero 45
economy/economia 46
employment/empleo 47
unemployment/desempleo 48
inflation/inflacion 49
poverty/pobreza 50

WORK, ACHIEVEMENT

work/trabajo 51
competition/competencia 52
cooperation/cooperacion 53
responsibility/responsabilidad 54
security/seguridad 55
progress/progreso 56

GOVERNMENT, POLITICS

politics/politica 57
government/gobierno 58
authority/autoridad 59
power/poder 60
nation/nacion 61
people/gente 62

NATIONAL IMAGES

United States/Estados Unidos 63
Americans/Americanos 64
Colombia/Colombia 65
Colombians/Colombianos 66
Hispanics/Hispanos 67
Latin America/Latinoamerica 68

WORLD PROBLEMS

world problems/problemas mundial.69
war/guerra 70
democracy/democracia 71
capitalism/capitalismo 72
human rights/derechos humanos 73
future/futuro 74

Main Components and Responses		US	C
PARENTS, CHILDREN		747	436
father,dad	papa	146	14
mother,mom	madre	187	77
parents	padres	76	172
children,kids		79	-
sons,children	hijos	19	96
daughters	hijas	17	4
siblings		11	-
family	familia	-	13
sister,s		119	-
brother,s	hermanos	93	60
RELATIVES, AUNTS, UNCLES		142	72
relatives	parientes	54	34
relation	relacion	7	12
kin,ship	parentesco	14	7
aunts	tias	25	5
uncles	tios	24	4
cousin	primo	18	10
SIZE: BIG, SMALL		54	6
big, large	grande	13	6
large		14	-
four		11	-
small		16	-
ME, US		40	18
my,-own		15	-
mine		15	-
us		10	-
personal	personal	-	18

FAMILY/FAMILIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
PARENTS, CHILDREN	38	23
RELATIVES, AUNTS, UNCLES	7	4
SIZE: BIG, SMALL	3	0
ME, US	2	1
LOVE, UNDERSTANDING	11	21
TOGETHER, UNITED	14	16
PEOPLE, FRIENDS, SOCIETY	6	10
HOME, HOUSE	6	9
FAMILY LIFE, HELPING	6	7
HAPPY, GOOD, FRIENDLY	2	5
MARRIAGE, SPOUSE	2	3
MISCELLANEOUS	2	2
Total Adjusted Scores	1946	2118

		US	C
HAPPY, GOOD, FRIENDLY		41	102
happy,ness	feliz	24	26
joy, mirth	alegria	-	16
well-being	bienestar	-	12
good	buena	7	18
necessity	necesidad	-	16
hope	esperanza	10	14
MARRIAGE, SPOUSE		48	50
marriage	matrimonio	18	7
wife, spouse	esposa	21	9
woman	mujer	-	14
man,men	hombres	9	20

		US	C
MISCELLANEOUS		34	29
hate		10	-
Mafia		19	-
poor	pobre	-	17
God	dios	5	12

Main Components and Responses		US	C
LOVE, UNDERSTANDING		211	412
love,ing	amor	126	160
care,ing		22	-
friendship	amistad	-	30
affection	carino	4	49
warmth		10	-
security	seguridad	35	11
understand	comprension	3	135
trust	confianza	11	15
sincerity	sinceridad	-	12
TOGETHER, UNITED		269	310
close,ness		24	-
together,ness	juntos	74	6
share,ing	compatir	18	47
ties		12	-
union	union	-	150
unity,e	unidad	29	64
unit		75	-
cell	celula	-	11
nuclei	nucleo	27	18
solidarity	solidaridad	-	14
strength		10	-
PEOPLE, FRIENDS, SOCIETY		114	187
people	gente	17	12
friends	amigos	47	19
group	grupo	42	37
cluster	agrupacion	-	10
community	comunidad	8	26
social base	base social	-	12
society	sociedad	-	47
everybody	todos	-	12
human	humana	-	12
HOME, HOUSE		121	166
home	hogar	71	122
house	casa	50	44
FAMILY LIFE, HELPING		125	137
help,ing	ayuda	14	88
support		22	-
dialogue	dialogo	-	13
eat,to	comer	-	11
reunion	reunion	11	25
fun		10	-
vacation,s		10	-
feud		10	-
dog		25	-
life		23	-

FATHER/PADRE

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
FAMILY, CHILDREN	27	14
MOTHER	20	4
AUTHORITY, RESPECT	12	12
MAN	8	5
BIG, BAD, OLD	2	0
LOVE, UNDERSTANDING	6	22
WORK, RESPONSIBILITY	13	16
GOOD, FRIEND	4	12
HELPER, TEACHER	3	8
HOME	2	4
RELIGION, GOD	2	4
MISCELLANEOUS	1	0
Total Adjusted Scores	1733	1883

Main Components and Responses		US	C
FAMILY, CHILDREN		465	232
family	familia	50	47
father,dad,pa	papa	109	11
progenitor	progenitor	-	11
creator	creador	-	14
paternal		22	-
parent		35	-
children		43	-
sons,children	hijos	61	88
daughter		37	-
brother	hermano	18	10
sister		16	-
husband		40	-
mine		13	-
wife, spouse	esposa	-	51
relative		10	-
grand		11	-
MOTHER		348	60
mother	madre	348	60
AUTHORITY, RESPECT		203	202
authority	autoridad	20	22
respect	respeto	24	48
figure		17	-
patriarch		10	-
boss, chief	jefe	10	62
head	cabeza	16	7
leader		12	-
greater	mayor	14	6
superior	superior	12	21
strong		29	-
strict		14	-
stern		12	-
obedience	obediencia	-	13
consent	consentido	-	13
reprimand	regano	-	10
dependent		13	-
MAN		134	87
man	hombre	82	72
male		32	-
boy		12	-
person	persona	8	15
BIG, BAD, OLD		42	5
bad	malo	16	5
big		14	-
old		12	-

Main Components and Responses		US	C
LOVE, UNDERSTANDING		100	369
love,r	amor,ama	90	163
affection	carino	-	58
necessity	necesidad	-	13
friendship	amistad	-	13
understanding	comprension	-	96
trust		10	-
dialogue	dialogo	-	14
want	querer	-	12
WORK, RESPONSIBILITY		228	274
work		35	
worker,hard-	trabajador	28	69
profession	profesion	-	14
job		23	-
doctor		13	-
money	dinero	28	30
economy	economia	-	11
support	apoyo	8	31
breadwinner		14	-
provider		41	-
protector	protector	18	19
responsible	responsable	13	67
security	seguridad	7	20
collaboration	colaboracion	-	13
GOOD, FRIEND		70	201
good	bueno	21	43
companion	companero	-	42
friend	amigo	27	101
wise		11	-
smart		11	-
joy, mirth	alegria	-	15
HELPER, TEACHER		55	142
help,er,ful	ayuda	17	89
guide,ance	guia	18	35
education	educacion	-	18
teacher		20	-
HOME		30	67
home	hogar	24	53
house	casa	6	14

		US	C
RELIGION, GOD		33	67
priest	sacerdote	25	29
religious	religioso	-	10
God	dios	8	28
MISCELLANEOUS		25	6
day		13	-
car	carro	12	6

MOTHER/MADRE

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
FAMILY MEMBERS, CHILDREN	18	10
FATHER	18	2
WOMAN, MOTHER	17	13
HOME	3	2
LOVE, UNDERSTANDING	16	31
GOOD, KIND, FRIEND	12	16
HELP, PROTECTION	5	7
WIFE, MARRIAGE	3	6
WORK, COOK, TEACH	5	5
SACRIFICE	0	2
MISCELLANEOUS	4	5
Total Adjusted Scores	1894	2145

Main Components and Responses		US	C
FAMILY MEMBERS, CHILDREN		349	194
family	familia	47	35
parent		28	-
children	ninos	83	5
sons,children	hijos	33	138
daughter	hija	43	11
brother		35	-
sisters		31	-
me		11	-
my		13	-
grandmother	abuela	14	5
in law		11	-
FATHER		334	33
father	padre	334	33
WOMAN, MOTHER		313	260
woman,women	mujer	61	98
female		26	-
mother,mom,ma	mama	85	21
maternity	maternidad	10	7
birthing		20	-
baby		33	-
conceive	consebi	14	10
pregnant		13	-
life	vida	9	36
beauty,ful	belleza	12	31
pretty	linda,bonita	-	20
fat	gorda	11	5
breast		19	-
big, large	grande	-	11
be	ser	-	21
HOME		65	32
home	hogar	40	28
house	casa	15	4
homemaker		10	-

		US	C
SACRIFICE		0	47
sacrifice	sacrificio	-	17
give up	entregar	-	11
abnegation	abnegacion	-	19

		US	C
MISCELLANEOUS		69	104
gift	regalo,don	-	33
one, a	una	-	14
divine	divino	-	10
divorce		12	-
fighter		10	-
fucker		14	-
peace	paz	-	10
single	soltera	-	13
hate		22	-
day	dia	-	24
strange		11	-

Main Components and Responses		US	C
LOVE, UNDERSTANDING		300	613
love,r,s	amor,amante	152	267
care,ing	cuidado	105	16
affection	carino	-	114
friendship	amistad	-	24
want	querer	-	17
warm,th		20	-
understanding	comprension	-	149
understand	entender	23	7
respect	respeto	-	19
GOOD, KIND, FRIEND		227	310
friend	amiga	49	52
amiable	amable	-	18
loving		57	-
affectionate	afecto	17	4
kind,ness	bondad	17	19
nice		13	-
sweet,ness	dulce	14	17
tenderness	ternura	6	73
joyful	alegre	-	14
fun,ny		22	-
happy,ness	felicidad	17	21
sincere	sincero	-	18
good	buena	15	74
HELP, PROTECTION		86	146
help,ful	ayudar	45	115
protection	proteccion	8	22
provider		10	-
security	seguridad	12	9
dependent		11	-
WIFE, MARRIAGE		60	117
wife, spouse	esposa	41	71
marriage	matrimonio	8	19
company	compania	11	27
WORK, COOK, TEACH		91	94
work,ing	trabajo	16	27
support	apoyo	21	16
collaboration	colaboracion	-	11
responsible	responsable	-	26
education	educacion	-	14
teacher		24	-
cook,ing		30	-

Main Components and Responses		US	C
WIFE, WOMAN, MOTHER		428	52
wife		422	-
woman	mujer	-	42
mother	madre	6	10
MARRIAGE, COMPANION		380	320
marriage	matrimonio	135	65
wedding		17	-
ring		10	-
spouse	conyugue	36	32
mate		21	-
consort	consorte	-	14
companion	companero	19	100
friend	amigo	32	56
partner		37	-
lover	amante	46	21
sex	sexo	27	19
meet	conoce	-	13
FATHER, CHILDREN		341	260
father,dad	padre	164	102
family	familia	60	33
kids		11	-
child,ren		79	-
sons,children	hijos	8	102
I	yo	-	13
me		13	-
related	relaciones	6	10
WORKER, PROVIDER		272	241
work,er,ing	trabajo,dor	78	65
job		13	-
breadwinner		34	-
help	ayuda	9	76
support	apoyo	22	20
provider		70	-
service	servicio	-	10
money	dinero	25	28
security	seguridad	21	9
education	educacion	-	13

HUSBAND/ESPOSO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
WIFE, WOMAN, MOTHER	21	3
MARRIAGE, COMPANION	18	17
FATHER, CHILDREN	16	14
WORKER, PROVIDER	13	13
MAN, HUSBAND	9	18
GOOD,UNDERSTANDING,LOYAL	9	12
LOVE, CARING	5	11
RESPONSIBILITY,AUTHORITY	4	8
HOME, HOUSE	2	3
MISCELLANEOUS	1	1
Total Adjusted Scores	2082	2019

Main Components and Responses		US	C
MAN, HUSBAND		191	336
man	hombre	138	151
male		46	-
husband	marido	-	77
husband,spou.	esposo	-	96
person	persona	7	12
GOOD,UNDERSTAND.,LOYAL		196	223
good	bueno	8	33
understanding	comprension	17	111
kind		11	-
nice		10	-
loving		56	-
amiable	amable	-	14
fun	diversion	10	5
happy,ness	felicidad	8	13
loyal,devoted	fiel,leal	5	30
faithful		18	-
dependable		14	-
intelligent	inteligente	10	11
honorable		12	-
share,ing	compartir	17	6
LOVE, CARING		106	199
love	amor	72	129
care,ing		34	-
affection	carino	-	42
friendship	amistad	-	15
union	union	-	13
RESPONSIBILITY,AUTHOR.		93	140
head		13	-
authority	autoridad	-	10
respect	respeto	7	18
duties	deberes	-	13
obligation	obligacion	-	16
responsible	responsable	15	83
commitment		14	-
strong		44	-
HOME, HOUSE		51	54
home	hogar	17	40
house	casa	34	14
MISCELLANEOUS		24	10
car		13	-
tall, high	alto	-	10
big		11	-

WIFE/ESPOSA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
MARRIAGE, COMPANION	28	19
MOTHER, CHILDREN	20	18
HUSBAND, MAN	16	4
HOUSEWORK, CAREER	8	7
HOME, HOUSE	5	1
GOOD, LOVING, HELPFUL	4	23
LOVE, HAPPINESS	7	14
WOMAN, FEMALE	9	10
MISCELLANEOUS	3	3
Total Adjusted Scores	1890	2087

Main Components and Responses		US	C
MARRIAGE, COMPANION		529	366
marriage	matrimonio	134	62
mrs.	senora	-	18
spouse	conyugue	52	30
mate		43	-
partner		58	-
friend	amigo	-	11
friend	amiga	55	54
confidante	confidente	-	12
companion	companero	57	127
lover	amante	73	26
relation	relacion	13	9
sex,y	sexo	44	17
MOTHER, CHILDREN		383	343
mother,mom,ma	mama	196	188
family	familia	37	28
children,kids	ninos	109	7
sons,children	hijos	-	120
baby		15	-
me		26	-
HUSBAND, MAN		295	79
husband	marido	284	79
man		11	-
HOUSEWORK, CAREER		159	128
work,er,ing	trabajo	40	16
career		23	-
cleaning		19	-
cook,ing		53	-
delivery	entrega	-	14
responsible	responsable	2	25
education	educacion	-	10
duty		11	-
homely	hogarena	-	63
domestic		11	-
HOME, HOUSE		90	13
house	casa	61	13
home		29	-

Main Components and Responses		US	C
GOOD, LOVING, HELPFUL		82	441
good	buena	7	48
loving		16	-
amiable	amable	-	12
understanding	comprension	11	112
fidelity	fidelidad	-	14
loyalty	lealtad	-	12
loyal,devot.	fiel	-	50
help,er	ayuda	11	85
pretty	bonita	15	24
intelligent	inteligente	6	20
honest	integra	-	15
trust		10	-
tenderness	ternura	6	39
tall	alta	-	10
LOVE, HAPPINESS		124	273
love	amor,ama	103	142
affection	carino	-	54
friendship	amistad	-	18
happy,ness	felicidad	11	14
joyful	alegre	-	23
security		10	-
union	union	-	22
WOMAN, FEMALE		174	188
woman,women	mujer	130	188
female		33	-
girl		11	-
MISCELLANEOUS		54	66
have	tener	-	10
equal	igual	10	10
divorce	divorcio	13	14
no	no	-	12
life	vida	20	8
be	ser	-	12
dependence		11	-

ME/YO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
I, MYSELF	32	2
YOU, WE, OTHERS	17	5
GOOD, HAPPY	13	13
WOMAN, GIRL	6	5
PERSON, INDIVIDUAL	14	21
BEING, LIVING	1	13
STUDENT, THINKING	3	13
LOVE, FRIENDSHIP	7	9
SELFISH, UNHAPPY	1	5
MAN, MALE	1	5
WORK, PROGRESS	1	4
MISCELLANEOUS	4	6
Total Adjusted Scores	1513	1538

Main Components and Responses

I, MYSELF		US	C
		478	22
I	yo	152	15
myself,mine		267	7
self		40	-
ego		19	-

YOU, WE, OTHERS		US	C
		252	75
you	tu	151	38
we	nosotros	26	16
us		43	-
pronoun	pronombre	12	21
others		10	-
& my shadow		10	-

GOOD, HAPPY		US	C
		196	178
good	bueno	38	14
caring		18	-
loving		19	-
nice		13	
happy	feliz	54	4
joyful	alegre	-	14
autonomy	autonomia	-	10
independent	independ.	11	5
understanding	comprension	-	38
fair, just	justo	-	10
security	seguridad	-	12
help,ful,ing	ayuda	-	28
health		12	-
pretty	linda,bonita	-	17
short		11	
tall	alto	6	14
young	joven	14	12

WOMAN, GIRL		US	C
		96	67
woman	mujer	33	46
girl		52	-
wife		11	-
sister	hermana	-	21

Main Components and Responses

PERSON, INDIVIDUAL		US	C
		218	297
person	persona	56	194
individual	individuo	46	25
somebody	alguien	-	12
human	humano	6	10
John,David..		37	17
single		10	-
one	uno	16	24
unique	unico	15	9
alone	sola	32	6

BEING, LIVING		US	C
		14	185
I am	soy	-	42
live	vivir	-	16
life	vida	10	20
be	ser	-	73
future	futuro	4	14
path	camino	-	10
career	carrera	-	10

STUDENT, THINKING		US	C
		41	181
student	estudiante	18	89
think	pienso	-	27
intelligence	inteligencia	23	52
know	conocer	-	13

LOVE, FRIENDSHIP		US	C
		105	125
love	amor	33	66
in love		12	-
like		10	-
affection	carino	6	19
lover		13	-
friend	amigo	31	40

SELFISH, UNHAPPY		US	C
		18	71
selfishness	egoismo	8	45
unhappy		10	-
unsatisfied	inconforme	-	11
ugly	feo	-	15

MAN, MALE		US	C
		18	67
man	hombre	7	54
male		11	-
son	hijo	-	13

WORK, PROGRESS		US	C
		16	51
work	trabajo	11	27
progress	progreso	-	11
responsible	responsable	5	13

MISCELLANEOUS		US	C
		61	79
how	como	-	11
God	dios	-	12
home		12	-
first		10	-
family	familia	9	14
world	mundo	-	12
under, low	bajo	16	8
Christian		14	-
related	relaciones	-	10
echo	eco	-	12

FRIENDSHIP/AMISTAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
GOOD, IMPORTANT, NEEDED	14	5
FRIENDS, COMPANY	13	10
HAPPINESS, FUN	10	5
PEOPLE, SOCIETY	6	6
FOREVER, LASTING	5	0
TALK, COMMUNICATE	3	1
HATE. ENEMY	2	1
LOVE, UNDERSTANDING	23	25
UNITY, SHARING	8	19
HELP, COOPERATION	5	15
TRUST, SINCERITY	9	10
MISCELLANEOUS	2	3
Total Adjusted Scores	1494	1694

Main Components and Responses		US	C
GOOD, IMPORTANT, NEEDED		216	75
good	buena	48	12
important		37	-
want,ed	querer	12	14
need,ed		53	-
necessity	necesidad	12	29
bride	novia	-	10
nice		22	-
beautiful	hermosa	-	10
closeness		32	-
FRIENDS, COMPANY		198	157
friends	amigos	87	157
company		97	-
comraderie		14	-
HAPPINESS, FUN		144	83
happy,ness	felicidad	42	27
joy, mirth	alegria	-	32
laughter		18	-
smiles		12	-
fun	diversion	39	8
harmony		11	-
security	seguridad	22	16
PEOPLE, SOCIETY		89	88
people		46	-
persons	personas	-	12
man	hombre	-	16
woman	mujer	7	10
girls		24	-
groom	novio	-	15
youth	juventud	-	10
group	grupo	12	15
society	sociedad	-	10
FOREVER, LASTING		68	7
forever		15	-
long,-time		17	-
lasting	duradera	23	7
time		13	-
TALK, COMMUNICATE		42	15
talk		22	-
dialogue	dialogo	-	11
communication		10	-
interrogate	interrogar	10	4

		US	C
HATE, ENEMY		25	10
hate		15	-
enemy		10	-
hypocrite	hipocrita	-	10

Main Components and Responses		US	C
LOVE, UNDERSTANDING		351	390
love,ing	amor,amar	190	157
care,ing		73	-
affection	carino	-	45
understanding	comprension	54	127
understand	entender	-	13
relation	relacion	9	18
respect	respeto	9	20
feel	sentir	-	10
warmth		16	-
UNITY, SHARING		125	289
union	union	-	70
unity	unidad	-	27
together	juntos	39	8
solidarity	solaridad	-	16
bonds		14	-
common	comun	-	11
share,ing	compartir	62	157
dependence		10	-
HELP, COOPERATION		74	226
help,ing	ayuda	46	116
helpful	servicial	12	11
support	apoyo	9	12
collaboration	colaboracion	-	14
cooperation	cooperacion	-	13
give,ing	dar	7	10
gift	don	-	13
give up	entregar	-	23
generosity	generosidad	-	14
TRUST, SINCERITY		132	160
trust	confianza	106	24
honesty		10	-
sincerity	sinceridad	-	62
fidelity	fidelidad	-	12
loyalty	lealtad	16	62
MISCELLANEOUS		30	40
airport		14	-
God	dios	-	16
life	vida	-	12
rare		11	-
school	colegio	5	12

FRIENDS/AMIGOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
HELP, COOPERATION	18	18
PEOPLE, BOY, GIRL	14	9
FUN, HAPPINESS	9	6
GOOD, IMPORTANT	9	3
BAD, ENEMIES	5	1
TOGETHER, CLOSE	3	3
MANY, FEW	3	0
LOVE, UNDERSTANDING	19	26
COMPANIONS, PALS	11	13
LOYALTY, SINCERITY	2	12
FAMILY, PARENTS	5	7
MISCELLANEOUS	2	3
Total Adjusted Scores	1583	1751

Main Components and Responses		US	C
HELP, COOPERATION		285	284
help,er,ful	ayuda	76	121
support	apoyo	13	10
advisor	consejero	-	23
confidante	confidente	18	34
true	verdad	8	11
dialogue	dialogo	-	11
trust		58	-
responsible	responsable	-	10
talk,ing		20	-
know,ledge	conocimiento	-	11
secrets		10	-
give,ing	dar	24	6
give up	entregar	-	10
share,ing	compartir	58	13
cooperation	cooperacion	-	16
PEOPLE, BOY, GIRL		218	138
people		54	-
persons	personas	-	26
men	hombres	6	17
boy,friends		16	-
women	mujeres	14	16
girl		39	-
peers		14	-
neighbors		22	-
Carol,Albert..		43	24
group	grupo	10	16
everybody	todos	-	25
I	yo	-	14
FUN, HAPPINESS		143	94
fun	diversion	62	20
happy,ness	felicidad	26	16
joy, mirth	alegria	-	28
laughing		20	-
party		23	-
partiers		12	-
fiesta	fiesta	-	15
reunion	reunion	-	15
GOOD, IMPORTANT		141	53
good	buenos	51	42
important		24	-
necessity	necesidad	19	11
need,ed		47	-
BAD, ENEMIES		72	13
bad, evil	malos	-	13
enemies		62	-
hate		10	-

		US	C
TOGETHER, CLOSE		49	40
togetherness		19	-
close		30	-
united	unidos	-	10
unity	unidad	-	11
union	union	-	19
MANY, FEW		48	0
making		13	-
many		17	-
few		18	-

Main Components and Responses		US	C
LOVE, UNDERSTANDING		304	417
love,ing	amor,amar	74	90
best loved		26	-
lovers		69	-
affection	carino	-	48
care,ing		57	-
like		13	-
friendly	amigable	-	16
friendship	amistad	14	113
mutual		10	-
respect	respeto	-	13
nice		19	-
dear	querido	-	10
understanding	comprension	22	127
COMPANIONS, PALS		179	204
companions	companeras	60	204
comrade		12	-
buddies		28	-
pals		31	-
associates		27	-
acquaintance		21	-
LOYALTY, SINCERITY		37	189
sincerity	sinceridad	-	91
loyal,ty	leal,fiel	17	77
fidelity	fidelidad	-	10
faith	fe	9	11
listening		11	-
FAMILY, PARENTS		83	110
family	familia	31	23
parents	padres	10	10
mother,mom	madre	9	10
brother	hermano	12	48
relation	relacion	21	19
MISCELLANEOUS		24	50
study	estudio	-	17
school		16	-
life	vida	-	11
are,-gold	somos	8	12
fat	gordos	-	10

HELP/AYUDAR

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
AID, ASSISTANCE	29	18
EMERGENCY, CRY	18	1
GOOD, NEED	14	10
PEOPLE, NEIGHBORS	9	8
FRIENDS	8	7
SELF, ME	7	0
COOPERATION, SHARING	2	23
LOVE, UNDERSTANDING	5	18
FAMILY	2	6
SICK, POOR	3	3
MISCELLANEOUS	6	7
Total Adjusted Scores	1511	1719

Main Components and Responses		US	C
AID, ASSISTANCE		431	276
aid		168	-
aide		12	-
assist		109	-
save		36	-
rescue		19	-
relief		13	-
help	socorrer	17	28
give, ing	dar	34	99
give up	entregar	-	19
go out	salir	-	10
support	apoyo	7	33
provide		16	-
receive	recibir	-	15
serve	servir	-	32
work	trabajo	-	11
auxiliary	auxiliar	-	29
EMERGENCY, CRY		272	17
emergency		20	-
call		16	-
phone		11	-
scream		16	-
cry		58	-
fear		10	-
problems	problemas	19	17
trouble		25	-
sos		30	-
fire		34	-
drown		21	-
rape		12	-
GOOD, NEED		212	163
good	bueno,bien	27	59
need,ed	necesito	132	5
necessity	necesidad	11	75
want,ed	querer	42	14
duty	deber	-	10
PEOPLE, NEIGHBORS		130	126
people	gentes	17	25
others		13	-
man	hombre	-	13
neighbors	vecinos	-	10
neighbor	projimo	-	19
police		28	-
doctor	medicos	25	6
bride	novia	-	11
everybody	todos	10	7
center		17	-
red cross		11	-
community	comunidad	-	11
society	sociedad	-	13
country	pais	9	11

		US	C
FRIENDS		119	106
friend	amiga,amigo	119	106
SELF, ME		101	0
self		10	-
me		75	-
yourself		16	-

Main Components and Responses		US	C
COOPERATION, SHARING		26	354
cooperate	cooperar	18	64
collaborate	colaborar	-	133
share	compartir	8	107
mutual	mutual	-	24
union	union	-	11
solidarity	solidaridad	-	15
LOVE, UNDERSTANDING		68	284
love	amor,amar	16	54
friendship	amistad	-	75
favor	favorecer	-	11
feel	sentir	-	16
understand	comprender	16	89
interested	interesado	-	13
care,ing		36	-
agreeable	agradable	-	14
satisfaction	satisfaccion	-	12
FAMILY		28	90
family	familia	9	30
parents	padres	19	28
mother	madre,mama	-	13
brother	hermano	-	19
SICK, POOR		38	41
sick,ness		15	
poor	pobre	-	20
financial		10	-
money	dinero	13	7
loan	prestamo	-	14
MISCELLANEOUS		86	106
studies	estudios	-	21
health	salud	-	11
bad, evil	mal	-	10
toast	brindar	-	24
take out	sacar	-	13
cross	cruz	-	17
education	educacion	-	10
Beatles		63	-
song		23	-

UNDERSTANDING/COMPRENSION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
LOVE, CARING	33	12
KNOWLEDGE, EDUCATION	22	12
COMMUNICATION	9	3
PEOPLE, SELF, OTHERS	6	5
HAPPINESS, AGREEMENT	3	3
COMPREHEND, UNDERSTAND	3	16
GOOD, HELPFUL	7	15
FAMILY, PARENTS	6	14
FRIENDSHIP, COMPANION	5	14
MARRIAGE, WIFE	1	3
MISCELLANEOUS	5	4
Total Adjusted Scores	1533	1816

Main Components and Responses		US	C
LOVE, CARING		504	205
love,ing	amar,amor	96	141
care,ing		106	-
affection	carino	-	25
compassion		73	-
feelings		23	-
empathy		17	-
sensitive		10	-
sympathic		39	-
appreciate		11	-
acceptance	aceptacion	18	14
mutual	mutua	12	17
sharing		16	-
trust		31	-
faith	fe	10	8
considerate		11	-
patience		31	-
KNOWLEDGE, EDUCATION		330	190
knowledge		82	-
know,ing	saber	89	57
mind		10	-
think		13	-
thought		21	11
reasons	razones	11	8
study,lear	estudio	-	19
analyze	analizar	-	12
aware		12	-
intelligence	inteligencia	9	28
perception		12	-
concepts		12	-
language		10	-
education		16	-
learn	aprender	21	12
teachers	maestros	12	6
professors	profesores	-	25
read	leer	-	12
COMMUNICATION		139	50
communication	comunicacion	37	12
talk		12	-
listen	escuchar	67	6
dialogue	dialogar	-	18
relation	relacion	23	14
PEOPLE, SELF, OTHERS		96	77
people	gente	31	4
personal	personal	11	10
human	humano	-	13
men	hombres	-	19
women		14	-
me		18	-
myself		15	-
I	yo	-	15
other	otro	7	16

		US	C
HAPPINESS, AGREEMENT		48	49
happy,ness	felicidad	13	12
please	complacer	-	10
agreement		17	-
peace	paz	5	11
hope		13	-
union	union	-	16

Main Components and Responses		US	C
COMPREHEND, UNDERSTAND		53	265
comprehension	comprension	53	55
understanding	entendimiento		155
understanding	comprension	-	55
GOOD, HELPFUL		104	251
good	buena	13	11
help,ing	ayuda	64	176
useful	util	-	12
need,ed		27	-
necessary	necesaria	-	40
collaboration	colaboracion	-	12
FAMILY, PARENTS		96	228
parents	padres	16	62
family	familia	35	48
father, pa	papa	17	9
mother	madre,mama	28	45
home	hogar	-	19
sons,children	hijos	-	11
brothers	hermanos	-	34
FRIENDSHIP, COMPANION		78	224
friends	amigos	78	85
companion	companero	-	43
friendship	amistad	-	96
MARRIAGE, WIFE		11	44
engaged	novios	-	15
bride	novia	-	22
wife	esposa	11	7
MISCELLANEOUS		74	68
similar	asimilar	-	11
work	trabajo	10	4
be	ser	-	12
God	dios	15	11
confusion		11	-
problems	problemas	9	17
comploy		19	-
deep		10	-
delivery	entrega	-	13

Main Components and Responses		US	C
LOVE, SHARING		386	322
love,ing,er	amor,amar	179	126
care,ing		23	-
affectionate	afecto	10	6
affection	carino	-	10
tenderness		15	-
warm,th		18	-
understand	entender	34	3
understand	comprender	-	37
relating		17	-
share,ing	compartir	49	112
common	comun	-	22
sex	sexo	21	6
trust		20	-

HAPPINESS, FUN		196	39
happy,ness	felicidad	77	14
fun		33	-
peace		37	-
security	seguro	21	14
good		16	-
need		12	-
well-being	bienestar	-	11

TOGETHERNESS/JUNTOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
LOVE, SHARING	25	20
HAPPINESS, FUN	13	2
CLOSENESS, UNITY	20	24
PEOPLE, SOCIETY	10	17
FAMILY, MARRIAGE	13	16
FRIENDS, COMPANIONS	11	12
HELP, COOPERATE	3	6
MISCELLANEOUS	4	2
Total Adjusted Scores	1523	1768

		US	C
FRIENDS, COMPANIONS		174	199
friends	amigos	127	125
friendship	amistad	6	59
partners		10	-
companions		31	-
accompany	acompanar	-	15

HELP, COOPERATE		50	92
help,ing,ful	ayudar	18	54
team work		12	-
cooperate	cooperar	13	6
fight	luchar	7	21
walk	caminar	-	11

		US	C
MISCELLANEOUS		55	37
study	estudio	-	10
live	vivir	-	10
aloneness		22	-
always	siempre	-	17
forever		10	-
hands		10	-
communication		13	-

Main Components and Responses			
CLOSENESS, UNITY		312	386
close		81	-
tight		16	-
together		14	-
touching		17	-
near	cerca	-	16
with another	con ella	17	9
united	unidos	12	213
union	union	-	69
unified		12	-
unity	unidad	84	24
as one		11	-
inseparable	inseparable	6	11
one,ness		31	-
only,alone	solos	-	11
reunited	reunidos	-	33
complete		11	-

PEOPLE, SOCIETY		147	272
people	gente	29	7
us		14	-
two	dos	20	46
both	ambos	-	32
me & Joe		12	-
we	nosotros	32	19
we will be	seremos	-	11
we are	estamos	-	11
several	varios	-	20
many	muchos	-	19
group	grupo	21	25
men	hombres	-	17
girl		12	-
everybody	todos	-	47
country	pais	7	18

FAMILY, MARRIAGE		203	260
family	familia	111	57
parents	padres	-	17
marriage	matrimonio	61	25
couple	pareja	31	13
spouses	esposos	-	14
groom	novio	-	46
home	hogar	-	10
brother	hermano	-	58
society	sociedad	-	20

UNITY/UNIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
TOGETHER	21	1
PEOPLE, COUNTRIES	19	18
POLITICS, POWER	8	4
GOALS, HAPPINESS	6	5
RELIGION, CHURCH	3	1
ONENESS, UNIQUE	12	20
UNION, SOLIDARITY	13	17
LOVE, FRIENDSHIP	5	10
FAMILY, MARRIAGE	7	8
MEASURE, AMOUNT	1	5
HELP, COOPERATION	3	4
MISCELLANEOUS	2	6
Total Adjusted Scores	1612	1405

Main Components and Responses		US	C
TOGETHER		340	18
together	juntos	340	18
PEOPLE, COUNTRIES		311	225
people	gente	45	10
everybody,all	todos	15	30
black		31	-
white		13	-
group	grupo	41	33
cluster	agrupacion	-	15
society	sociedad	-	28
friends	amigos	28	30
social	social	-	13
community	comunidad	13	32
U.S.A.,Amer.		42	-
nation	nacion	43	14
country	pais	28	12
world	mundo	12	8
POLITICS, POWER		121	55
politics	politica	6	18
party		23	-
democrats		12	-
statehood		16	-
power, can	poder	12	8
strength	fuerza	52	29
GOALS, HAPPINESS		102	66
happiness		13	-
peace		47	-
harmony	armonia	17	10
success	exito	-	10
necessary	necesario	-	15
goal		12	-
object	objeto	-	11
cause		13	-
big, large	grande	-	10
fair	justa	-	10
RELIGION, CHURCH		50	12
religion		14	-
church		28	-
God	dios	8	12

		US	C
HELP, COOPERATION		50	56
help,ing	ayuda	14	38
cooperation		22	-
work,ing	trabajo	14	18
MISCELLANEOUS		39	82
study	estudio	-	21
school	colegio	6	26
disunity		12	-
divided	partera	10	24
fight	lucha	11	11

Main Components and Responses		US	C
ONENESS, UNIQUE		196	260
one,ness	un,uno	158	154
unitary	unitario	-	10
single		13	-
only,alone	solo	-	41
unique	unico	-	34
whole		17	-
individual	individual	8	11
solitude	soledad	-	10
UNION, SOLIDARITY		202	218
union	union	7	109
unite		44	-
unify,ed		25	-
combined		12	-
cohesiveness		11	-
reunite	reunir	-	15
join		14	-
indivisible	indisibil.	-	11
integration	integrac.	-	16
with		10	-
common		23	-
solidarity	solaridad	-	12
compact	compacto	-	13
solid	solida	33	13
conjoint	conjunto	-	16
fortress,s	fortaleza	-	13
close		23	-
LOVE, FRIENDSHIP		75	128
love	amor	38	56
friendship	amistad	-	24
brotherhood		16	-
understanding	comprension	21	48
FAMILY, MARRIAGE		112	99
family	familia	74	71
marriage		38	-
home	hogar	-	13
house	casa	-	15
MEASURE, AMOUNT		14	58
measures	medida	-	30
amount	cantidad	-	17
number	numero	-	11
same		14	-

Main Components and Responses		US	C
RIGHTS: SPEECH,JUSTICE		360	219
rights	derechos	75	58
human rights		15	-
Bill of Rights		13	-
constitution		31	-
justice	justicia	29	33
duty	deber	-	24
limits neces.		11	-
equality	igualda	-	39
equal		12	-
choice,choose	escoger	49	6
expression	expresion	6	14
press	prensa	41	15
thought	pensamient	-	17
speech		78	13
U.S., COUNTRY		197	10
U.S.		133	-
America		37	-
country	pais	27	10
FREE, INDEPENDENT		170	100
free	libre	43	71
independent	independ.	27	9
liberty	libertad	100	20
SLAVE,JAIL		135	100
slavery	esclavitud	75	14
jail	carcel	17	28
prisoner	preso	9	24
chain	cadena	-	14
bondage		16	-
oppression	opresion	18	20
FIGHT,REVOLUTION		91	28
fight,ers	lucha	42	15
revolution		19	-
movement		19	-
development	desarrollo	-	13
rider		11	-
DEMOCRACY, POLITICS		77	39
democracy	democracia	64	19
politics	politica	7	10
power	poder	6	10
RELIGION, FAITH		65	45
religion		60	-
faith	fe	-	17
God	dios	5	28

FREEDOM/LIBERTAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
RIGHTS: SPEECH,JUSTICE	24	17
U.S., COUNTRY	13	1
FREE, INDEPENDENT	12	8
SLAVE,JAIL	9	8
FIGHT,REVOLUTION	6	2
DEMOCRACY, POLITICS	5	3
RELIGION, FAITH	4	4
HAPPINESS, LOVE	9	26
GOOD, NECESSARY	3	11
PEOPLE, MAN	5	8
LIFE, ACTION	3	7
SYMBOLS, FLAG	3	5
MISCELLANEOUS	4	1
Total Adjusted Scores	1476	1411

		US	C
MISCELLANEOUS		57	14
money		11	-
economic		10	-
at last		12	-
be	ser	-	11
death	muerte	13	3
forever		11	-

Main Components and Responses		US	C
HAPPINESS, LOVE		131	339
happy,ness	feliz	51	29
joy, mirth	alegria	-	23
agreeable	agradable	-	10
love	amor	29	77
longing	anhelo	-	18
respect	respeto	-	11
understand	comprender	-	13
trust	confianza	-	10
peace	paz	43	23
tranquility	tranquilidad	-	20
order	orden	-	19
security	seguridad	-	15
realized	realizada	-	20
responsibil.	responsabil.	8	25
personality	personalidad	-	26
GOOD, NECESSARY		46	141
good	bien,bueno	7	30
desirable	deseada	-	19
ideal		18	-
value	valor	-	14
must		11	-
necessity	necesidad	10	67
big, large	grande	-	11
PEOPLE, MAN		69	102
man	hombre	-	38
society	sociedad	-	11
for all		19	-
human	humana	-	16
black		10	-
youth	juventud	-	10
personal		12	-
individual		18	-
self		10	-
I	yo	-	11
friend,ship	amigo	-	16
LIFE, ACTION		38	87
life	vida	22	21
action	actuacion	-	21
do, make	hacer	6	16
travel		10	-
study	estudiar	-	19
eat	comer	-	10
SYMBOLS, FLAG		40	59
flag		20	-
bell		10	-
bird,s	pajaro	-	19
dove	paloma	-	17
wind		10	-
water	agua	-	11
sky	cielo	-	12

EQUALITY/IGUALDAD

PERCEPTIONS AND EVALUATIONS

Main Components and Responses		US	C
SEX, MAN, WOMAN		369	81
sex,ual	sexo	45	6
man,men	hombre	43	54
women	mujer	187	21
ERA		94	-
RACE, WHITE, BLACK		199	102
races,ial	razas	60	15
white	blanco	25	19
minorities		24	-
Black	negro	90	36
Martin Luther	Martin L.	-	17
racism	racismo	-	15
EQUAL, SAME		180	120
equal	igual	66	23
equilibrium	equilibrio	-	29
levelling	nivelacion	7	15
balance		20	-
even	parejo	29	9
same,ness		58	-
similar	similar	-	12
comparison	comparacion	-	18
relate	relaciona	-	14
JOBS, EDUCATION		106	71
jobs		39	-
employment		11	-
opportunity	oportunidad	14	11
pay		12	-
poor	pobre	-	16
economic	economica	11	27
educational	educativa	8	17
sports		11	-
DISCRIMINATION		73	48
discrimination		30	-
prejudice		12	-
inequality	desigualda	15	12
never	nunca	-	10
nonexistent	no existe	16	10
fight	lucha	-	16

Main Components	Percentage of Total Score US	Percentage of Total Score C
SEX, MAN, WOMAN	24	6
RACE, WHITE, BLACK	13	8
EQUAL, SAME	11	9
JOBS, EDUCATION	7	6
DISCRIMINATION	5	4
RIGHT, FAIR, JUST	29	35
PEOPLE, HUMANITY	7	12
UNITY, SHARING	1	6
SOCIAL, SOCIETY	1	5
POLITICS, COMMUNISM	2	4
MISCELLANEOUS	2	5
Total Adjusted Scores	1570	1415

Main Components and Responses		US	C
RIGHT, FAIR, JUST		449	452
rights	derechos	99	158
civil rights		14	-
justice	justicia	56	57
fair,ness	justa	58	11
equity	equidad	-	36
constitution		24	-
free,dom		60	-
liberty	libertad	5	34
peace	paz	6	22
harmony	armonia	8	12
security	seguridad	-	12
good	bueno	22	20
ideal		30	-
need,ed		26	-
necessity	necesidad	14	43
commitment	compromiso	-	37
law	ley	27	10
PEOPLE, HUMANITY		104	159
people	gente	36	10
persons	personas	7	27
everybody	todos	11	38
for all		17	-
friends	amigos	-	18
brothers	hermanos	10	7
children	ninos	10	7
humanity	humanidad	7	18
world	mundo	6	12
Nicaragua	Nicaragua	-	10
Cuba	Cuba	-	12
UNITY, SHARING		17	74
union,unity	union,unidad	-	31
love	amor	-	28
sharing		17	-
help	ayuda	-	15
SOCIAL, SOCIETY		16	62
social	social	8	47
society	sociedad	8	15
POLITICS, COMMUNISM		29	47
politics	politica	9	13
communism	comunismo	7	22
democracy	democracia	13	12
MISCELLANEOUS		28	70
appearance	apariencia	-	10
resemblance	semejanza	-	40
religion		18	-
beauty	belleza	-	10
God	dios	-	10
word		10	-

Main Components and Responses		US	C
COURT, JURY		332	16
court	corte	190	16
jury		35	-
judicial		17	-
trial		29	-
supreme court		61	-
EQUALITY, FAIRNESS		320	157
equality	igualdad	115	77
equity	equidad	-	20
fair,ness	justo	127	31
balance		12	-
scale		10	-
blindfolded		25	-
truth		21	-
true	verdad	-	25
honesty	honradez	10	4
JUDGE, LAWYER		316	214
judge	juzgar	166	31
judge	juez	-	99
lawyer	abogado	61	40
legal		28	-
chief		10	-
police	policia	21	44
of the peace		30	-

JUSTICE/JUSTICIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
COURT, JURY	18	1
EQUALITY, FAIRNESS	17	11
JUDGE, LAWYER	17	14
PEACE, FREEDOM	8	15
LAW AND ORDER	13	14
PEOPLE, FOR ALL	9	12
BAD, UNJUST	2	9
CRIME, PUNISHMENT	6	9
GOOD, RIGHT	6	9
GOVERNMENT, DEPARTMENT	2	4
MISCELLANEOUS	1	3
Total Adjusted Scores	1857	1626

		US	C
GOOD, RIGHT		119	126
good	buena	14	28
right	derecho	-	62
necessary	necesaria	9	36
righteousness		96	-
GOVERNMENT, DEPARTMENT		36	55
government	gobierno	14	27
department		12	-
democracy	democracia	10	14
military	militares	-	14

		US	C
MISCELLANEOUS		19	47
God	dios	19	14
correspond	correspond	-	11
university	universida	-	12
rich	rico	-	10

Main Components and Responses		US	C
PEACE, FREEDOM		156	225
peace	paz	46	67
freedom		61	-
liberty	libertad	34	54
values	valores	-	10
duty	deber	-	13
morals		11	-
norm	norma	-	14
modesty	honestidad	-	10
love	amor	-	23
help,ful	ayuda	4	21
harmony	armonia	-	13
LAW AND ORDER		239	203
law	ley	216	149
order	orden	10	20
power	poder	6	16
authority	autoridad	7	18
PEOPLE, FOR ALL		162	173
population	pueblo	-	20
men	hombres	-	29
human	humana	-	20
person	persona	-	18
Justin		20	-
society	sociedad	-	14
brothers	hermanos	-	12
all	todo	13	11
for all	para	129	12
country	pais	-	14
Colombia	Colombia	-	12
world	mundo	-	11
BAD, UNJUST		46	133
bad	mala	-	10
injust,ice	injusticia	25	39
no	no	-	12
none		11	-
little	poco	-	10
inexistent	inexistente	-	10
there is no	no hay	-	16
unreal		10	-
lie	mentira	-	11
poverty	pobreza	-	15
ineficacious	ineficaz	-	10
CRIME, PUNISHMENT		[illegible]	129
crime	crimen	30	10
decision		10	-
give	dar	-	11
punishment	castigo	17	28
jail	carcel	22	59
prisoners	presos	10	11
criminal		23	-
thief	ladron	-	10

LAW/LEY

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
JUDGE, COURT	16	4
RULES, CODES	14	13
POLICE, ENFORCEMENT	11	4
CRIME, PUNISHMENT	11	5
LAWYER, ATTORNEY	9	3
SCHOOL, STUDY	5	0
JUSTICE, ORDER	17	24
GOVERNMENT, COUNTRY	7	13
OBEY, RESPECT	3	10
POWER, AUTHORITY	1	9
GOOD, NECESSARY	2	5
UNJUST, OPPRESSION	1	3
MISCELLANEOUS	1	7
Total Adjusted Scores	1856	1533

Main Components and Responses		US	C
JUDGE, COURT		294	52
judges	jueces	104	52
courts		153	-
supreme		10	-
judicial		10	-
jury		17	-
RULES, CODES		266	181
rule,s	regla,regir	127	26
regulation	estatuto	18	8
codes	codigos	9	20
book,s		51	-
written		11	-
constitution	constitucion	25	20
norm	norma	-	50
legal		25	-
formal	cumplimiento	-	57
POLICE, ENFORCEMENT		213	56
police	policia	154	18
cops		11	-
enforce		48	-
imposition	imposicion	-	21
imposed	impuesta	-	17
CRIME, PUNISHMENT		203	70
crime		41	
violation	violacion	-	23
break, broken		47	-
fault	falta	-	11
punishment	castige	10	10
ticket		30	-
jail	carcel	38	12
prisoner	preso	12	14
criminals		25	-
LAWYER, ATTORNEY		172	46
lawyer	abogado	160	46
attorney		12	-
SCHOOL, STUDY		100	0
school		90	-
study		10	-

Main Components and Responses		US	C
JUSTICE, ORDER		323	333
just,ice	justicia	126	85
order	orden	104	122
fair,ness	justa	26	8
ethics	etica	10	10
rights	derecho	15	69
equality		16	
equal	igual	-	20
established	establecido	-	10
freedom		14	
protection	proteccion	12	9
GOVERNMENT, COUNTRY		127	186
government	gobierno	50	49
president	presidente	3	20
Congress	congreso	8	11
politics	politica	23	8
dictatorship	dictadura	-	10
citizenship	ciudadania	-	15
people		11	-
everybody	todos	-	12
society	sociedad	15	6
states	estado	12	22
country	pais	5	19
nation	nacion	-	14
OBEY, RESPECT		53	142
obey	obedecer	27	10
obedience	obediencia	-	12
abide,ing		26	-
obligation	obligacion	-	61
duty	deber	-	34
commitment	compromiso	-	12
respect	respeto	-	13
POWER, AUTHORITY		13	129
power	poder	-	28
authority	autoridad	-	28
control		13	-
mandate	mandato	-	73
GOOD, NECESSARY		45	64
good	buena	13	30
useful	util	-	10
necessity	necesidad	32	24

		US	C
UNJUST, OPPRESSION		24	41
unjust	injusta	13	22
unintelligent		11	
oppression	opresion	-	19
MISCELLANEOUS		23	94
warehouse	almacen	-	82
business		10	-
complex		13	-
word	palabra	-	12

COMMUNITY/COMUNIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
PLACE, TOWN, COUNTRY	17	4
HOUSING, ORGANIZATIONS	15	3
NEIGHBORHOOD	11	4
LIFE, LIVING	3	1
SOCIETY, PEOPLE	22	39
UNITY, TOGETHERNESS	8	15
HELPING, WORK	12	14
LOVE, FRIENDSHIP	4	9
CHURCH, RELIGION	4	6
MISCELLANEOUS	3	5
Total Adjusted Scores	1588	1808

Main Components and Responses		US	C
PLACE, TOWN, COUNTRY		273	60
city		40	-
suburbia		16	-
Silver Spring		11	-
town		79	-
village		19	-
country	pais	-	33
national	nacional	-	15
Colombia	Colombia	-	12
place		24	-
environment		13	-
area		52	-
unit		19	-
HOUSING, ORGANIZATIONS		245	48
house,s	casa	39	19
home,s		50	-
school	colegio	42	21
club,s		17	-
center		30	-
pool		10	-
organization	organizacion	27	8
chest		30	-
NEIGHBORHOOD		167	73
neighborhood	barrio	167	73
LIFE, LIVING		54	23
life	vida	19	16
live,ing tog.	vivir	35	7

		US	C
CHURCH, RELIGION		65	104
church	iglesia	44	28
religious	religiosa	9	38
congregation	congregacion	-	10
Christian	cristiana	-	13
Jewish		12	-
eclesiastic	eclesiatic	-	15

		US	C
MISCELLANEOUS		54	79
order	orden	-	11
science		10	-
equality	igualdad	-	15
economic	economica	5	11
problems	problemas	-	18
necessary	necesario	10	13
justice	justiciera	-	11
small		29	-

Main Components and Responses		US	C
SOCIETY, PEOPLE		349	635
society	sociedad	67	144
people	gente	132	97
persons	personas	-	69
population	pueblo	-	60
man	hombre	-	23
family	familia	51	38
children		13	-
brothers	hermanos	-	16
everybody	todos	-	23
group	grupo	86	67
multitude	multitud	-	13
company	compania	-	54
citizen	ciudadano	-	21
student	estudiante	-	10
UNITY, TOGETHERNESS		134	244
unity	unidad	15	48
union	union	9	49
unite,d	unido	14	12
conjoint	conjunto	-	23
reunion	reunion	-	40
together	juntos	71	13
common	comun	11	59
sense of		14	-
HELPING, WORK		191	233
work		11	-
action		37	-
activities		14	-
project		10	-
development	desarrollo	31	4
progress	progreso	-	24
help,er,ing	ayuda	29	114
sharing		17	-
service	servicio	13	5
cooperation	cooperacion	-	14
relation	relacion	-	15
social	social	8	15
worker	trabajador	-	24
interesting	interesada	21	18
LOVE, FRIENDSHIP		56	145
love	amor	-	30
friendship	amistad	-	18
friends	amigos	56	36
fraternity	fraternidad	-	13
happiness	felicidad	-	10
understanding	comprension	-	38

SOCIETY/SOCIEDAD

PERCEPTIONS AND EVALUATIONS

	Percentage of Total Score	
Main Components	US	C
PEOPLE, SOCIAL	32	21
COMMUNITY, CULTURE, WORLD	27	23
RULES, STANDARDS	16	1
CLASS, STATUS	5	4
MONEY, RICH, POOR	4	3
LIFE, LIVING	2	1
UNITY, TOGETHER	0	12
PROBLEMS, CORRUPTION	7	10
FAMILY, FRIENDS	2	9
GOOD, HELPFUL	2	8
ECONOMY, POLITICS	1	6
MISCELLANEOUS	2	3
Total Adjusted Scores	1299	1462

Main Components and Responses		US	C
PEOPLE, SOCIAL		414	275
people	gente	153	63
persons	personas	-	38
man,men	hombres	19	32
population	pueblo	12	37
us		11	-
peers		15	-
judges		13	-
many		13	-
group	grupo	59	47
cluster	agrupacion	-	24
everybody		20	-
humanity	humanidad	6	14
general	general	23	6
social	social	70	14
COMMUNITY, CULTURE, WORLD		349	301
community	comunidad	59	117
neighborhood	barrio	11	18
city	ciudad	11	9
urban		13	-
large		11	-
company	compania	-	45
civil	civil	13	11
culture	cultura	76	9
environment		22	-
country	pais	30	21
nation	nacion	10	9
America		34	-
Colombia	colombia	-	25
world	mundo	31	10
organization	organizacion	17	17
unit		11	
institute	instituto	-	10
RULES, STANDARDS		213	10
goals		15	-
rules	reglas	44	10
standards		11	-
norm,s		27	-
values		26	-
morals		22	-
mores		17	-
law,s		19	-
conform		20	-
demand		12	-
CLASS, STATUS		71	54
classes	clases	19	26
high	alta	41	12
status		11	-
equality	igualdad	-	16

		US	C
MONEY, RICH, POOR		49	41
money	dinero	14	9
rich,es	riqueza	24	10
poor		11	-
poverty	pobreza	-	22
LIFE, LIVING		29	12
life		20	-
live,ing	vivir	9	12

Main Components and Responses		US	C
UNITY, TOGETHER		5	158
union	union	-	59
conjoint	conjunto	-	37
reunion	reunion	-	38
together	juntos	5	12
collaboration	colabora	-	12
PROBLEMS, CORRUPTION		95	131
problems	problemas	13	15
trouble		21	-
bad	mala	5	16
corrupt,ed	corrupta	-	21
unjust	injusta	-	19
destructive	destructiva	-	13
exploitation	explotacion	-	17
dictators		17	-
prejudice		10	-
filth	porqueria	-	12
confused		11	-
selfishness	egoismo	-	18
pressures		18	-
FAMILY, FRIENDS		23	113
family	familia	-	38
relation	relacion	4	28
friends	amigos	19	27
friendship	amistad	-	20
ECONOMY, POLITICS		7	79
politics	politica	7	17
work	trabajo	-	11
development	desarrollo	-	11
progress	progreso	-	11
economy	economia	-	29
MISCELLANEOUS		22	46
sociology	socio	22	8
anonymous	anonimo	-	28
intelligent	inteligente	-	10

LOVE/AMOR

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
HAPPINESS, PEACE	16	10
CARING, AFFECTION	15	12
FAMILY, PARENTS	12	9
SEX, PASSION	10	5
HATE, PAIN	6	1
PEOPLE, FRIENDS	14	17
UNDERSTANDING, TRUST	6	15
TOGETHERNESS, SHARING	4	8
MARRIAGE, BRIDE	5	6
HEART, BEAUTY	3	5
GOOD, NEEDED	4	5
GOD, CHRIST	3	4
MISCELLANEOUS	3	3
Total Adjusted Scores	1842	2119

Main Components and Responses		US	C
HAPPINESS, PEACE		286	196
happiness	felicidad	106	27
joy	alegria	18	39
pleasure	placer	-	17
well-being	bienestar	-	15
fulfillment		11	-
security		20	-
hope		22	-
warm,th		37	-
peace	paz	72	55
tranquility	tranquili.	-	18
liberty	libertad	-	25
CARING, AFFECTION		281	240
love	amar	20	20
like		24	-
affection	carino	28	79
tenderness	ternura	7	21
care,ing		73	-
appreciation	aprecio	-	12
cherish		12	-
feeling	sentimiento	50	66
emotion		26	-
respect	respeto	5	26
relation	relacion	36	16
FAMILY, PARENTS		220	178
family	familia	63	36
parents		20	-
father,dad	padre	45	36
mother,mom	madre	53	57
child,ren	nino	21	25
brothers		11	-
sister	hermana	7	24
SEX, PASSION		176	91
sex,ual	sexo	131	38
passionate	pasional	-	25
lover		17	-
want,ed	querer	16	28
touching		12	-
HATE, PAIN		114	15
hate		102	-
pain,ful	dolor	12	15

		US	C
GOOD, NEEDED		74	89
good	bueno	18	17
great		10	-
wonderful	maravilloso	7	15
need		20	-
desire	desear	12	23
necessary	necesario	7	34

		US	C
GOD, CHRIST		49	68
God	dios	29	58
Christ		20	-
Jesus	Jesus	-	10
MISCELLANEOUS		61	67
reality	realidad	-	21
life	vida	32	36
forever		23	-
future	futuro	6	10

Main Components and Responses		US	C
PEOPLE, FRIENDS		250	337
people		30	-
person	persona	-	10
man	hombre	20	34
boyfriend		17	-
woman	mujer	28	43
girl,friend		27	-
friends,ship	amigos	87	85
company	compania	26	53
couple	pareja	-	15
two	dos	-	10
I	yo	-	15
me		15	-
name	nombre	-	60
humanity	humanidad	-	12
UNDERSTANDING, TRUST		118	290
understanding	comprension	43	110
dialogue	dialogo	-	12
help	ayuda	-	62
service	servicio	-	14
trust	confianza	41	10
faith	fe	12	21
loyalty	lealtad	-	10
fidelity	fidelidad	-	14
sincerity	sinceridad	-	29
true	verdadero	12	8
nice		10	-
TOGETHERNESS, SHARING		73	147
togetherness		18	-
union	union	-	44
share,ing		27	-
give,ing	dar	28	37
receive	recibir	-	16
give up	entregar	-	40
protect	proteje	-	10
MARRIAGE, BRIDE		89	108
marriage	matrimonia	72	28
bride	novia	-	32
groom	novio	-	36
wife	esposa	17	12
HEART, BEAUTY		51	100
heart	corazon	29	5
beauty,ful	belleza	12	47
dove		10	-
nature	naturaleza	-	22
gift	don	-	26

SEX/SEXO

PERCEPTIONS AND EVALUATIONS

Main Components and Responses		US	C
INTERCOURSE, PASSION		299	160
intercourse		53	-
make love		22	-
coitus	coito	-	10
relation	relacion	22	70
passion	pasion	5	12
lust		12	-
sexuality	sexualidad	6	17
body	cuerpo	17	10
penis		17	-
surrender	entrega	-	25
touching		15	-
togetherness		17	-
fuck,ing		34	-
oral		24	-
orgasim		34	-
bed	cama	21	16
FUN,ENJOY		221	156
fun		113	-
pleasure	placer	31	51
enjoyment		38	-
satisfaction	satisfac.	13	15
animate	animar	-	16
free,dom	libre	5	12
fulfill		12	-
realize	realizar	-	22
beauty,ful	belleza	9	40
GOOD, HEALTHY		154	46
good	bueno	59	17
great		21	-
yes		15	-
important		15	-
natural	natural	6	14
healthy		26	-
moral	moral	12	15
REPRODUCTION, CHILDREN		106	34
reproduction	reproduc.	10	15
birth		38	-
child	nino	24	19
baby		18	-
contraception		16	-

Main Components	Percentage of Total Score US	Percentage of Total Score C
INTERCOURSE, PASSION	19	10
FUN,ENJOY	14	10
GOOD, HEALTHY	10	3
REPRODUCTION, CHILDREN	7	2
WOMAN, FEMALE	14	20
MAN, MALE	11	20
LOVE, UNDERSTANDING	14	14
DIFFERENCE, GENDER	3	7
NEED, DESIRE	2	4
MARRIAGE, COMPANY	2	4
TABU, BAD	1	3
MISCELLANEOUS	2	5
Total Adjusted Scores	1547	1788

		US	C
MISCELLANEOUS		27	86
myth	mito	-	10
characterist.	caracteris.	-	18
life	vida	4	10
and drugs		12	-
rich	rico	-	16
common	comun	-	15
personal	personal	-	17
me		11	-

Main Components and Responses		US	C
WOMAN, FEMALE		221	320
female		103	-
woman,women	mujer	84	160
girl		34	-
feminine	femenino	-	160
MAN, MALE		168	318
male		111	-
man,men	hombre	57	149
masculine	masculino	-	169
LOVE, UNDERSTANDING		221	233
love	amor	197	132
affection	carino	-	12
caress	caricia	4	10
friendship	amistad	-	23
understand	comprension	4	36
warmth		11	-
union	union	5	20
DIFFERENCE, GENDER		49	107
difference	diferencia	-	40
gender		24	-
complement	complemento	-	31
definitive	definitivo	-	11
indefinite	indefinido	-	10
heterosexual		10	
homosexual	homosexual	15	15
NEED, DESIRE		32	57
need		14	-
necessity	necesidad	9	31
desire	deseo	9	13
attraction	atraccion	-	13
MARRIAGE, COMPANY		35	57
marriage	matrimonio	29	26
company	compania	6	31
TABU, BAD		14	51
bad	malo	14	11
problems	problemas	-	10
tabu	tabu	-	30

Main Components and Responses

MALE, BOY		US	C
		233	220
male	varon	52	11
boy		100	-
masculine	masculino	18	19
macho	macho	33	24
machismo	machismo	6	20
Adam	Adan	24	10
be	ser	-	136

WOMAN		US	C
		203	88
woman, women	mujer	203	88

FATHER, HUSBAND		US	C
		170	134
father,dad	padre,papa	65	47
husband	esposo	47	38
children	ninos	42	11
son	hijo	6	17
brother	hermano	-	21
marriage		10	

STRENGTH, SUPERIORITY		US	C
		166	68
strong	fuerte	115	13
strength	fuerza	12	21
power, ful	poder	32	10
dominion	dominion	7	12
superior	superior	-	12

BODY, TALL		US	C
		91	30
body		10	-
tall	alto	13	30
muscles,muscu.		25	-
beard		17	-
penis		16	-
sexy		10	-

MAN/HOMBRE

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
MALE, BOY	15	13
WOMAN	13	5
FATHER, HUSBAND	11	8
STRENGTH, SUPERIORITY	11	4
BODY, TALL	6	2
PERSON, HUMAN BEING	20	24
WORK, RESPONSIBILITY	5	11
INTELLIGENT, THINKING	2	11
GOOD, KIND, LOVE	7	10
SEX, CREATION, LIFE	6	7
BAD, POOR	1	3
MISCELLANEOUS	1	1
Total Adjusted Scores	1521	1802

BAD, POOR		US	C
		22	43
bad	malo	-	19
poor	pobre	-	13
stupid	estupido	-	11
weak		10	-
dog		12	-

MISCELLANEOUS		US	C
		17	10
earth		11	-
under, low	bajo	6	10

GOOD, KIND, LOVE		US	C
		112	156
good	bueno	22	54
kind		25	-
love,er,ing	amor	55	47
friend,ship	amistad	-	21
fair, just	justo	-	11
happy,ness	feliz	-	23
caring		10	-

SEX, CREATION, LIFE		US	C
		86	114
sex	sexo	66	32
creation	creacion	20	40
life	vida	-	42

Main Components and Responses

PERSON, HUMAN BEING		US	C
		308	401
person	persona	15	73
self		11	-
I	yo	-	54
me		45	-
being		20	-
human	humano	81	74
individual	individual	6	11
animal	animal	35	14
name	nombre	-	38
everybody	todos	-	11
company	compania	-	19
community	comunidad	-	13
society	sociedad	14	23
social	social	-	12
world	mundo	14	40
universal	universal	-	13
ape		18	-
humanity		13	-
mankind		15	-
people	gente	11	6
adult		10	-

WORK, RESPONSIBILITY		US	C
		78	188
work,er	trabajodor	35	42
aggressive		13	-
fight	lucha	-	10
virile		11	-
progress	progreso	-	18
help	ayuda	-	18
responsible	responsable	6	16
commitment	compromiso	-	14
rights	derechos	-	10
free	libre	-	20
security	seguridad	-	13
rich	rico	-	12
economy	economia	-	15
provider		13	-

INTELLIGENT, THINKING		US	C
		35	186
intelligent	inteligente	13	51
thought	pensamiento	-	43
reason	razon	-	16
rational	racional	-	28
thinks	piensa	-	11
God	dios	22	37

Main Components and Responses		US	C
FEMALE, LADY		350	227
female	hembra	122	24
girl	nina	113	19
lady	dama	49	15
feminine	femenina	19	57
Miss	senorita	-	10
Mrs.	senora	-	16
Ms.		10	-
opposite sex	opuesto	14	7
names	nombre	-	17
Eve		23	-
to be	ser	-	62
MAN, MEN		330	68
man	hombre	314	68
men		16	-
SEX, SEXUAL		148	70
sex,ual,y	sexo	148	70
WORK, INTELLECT		130	61
work,er	trabajo	24	10
career		19	-
intelligent	inteligente	9	51
independent		28	-
strong		40	-
strength		10	-
ME, PERSON		113	65
me		68	-
myself		21	-
human	humano	7	26
person	persona	17	39
LIBERATION, EQUALITY		79	77
liberation		31	-
libertarian	libertinaje	-	21
equal	igual	22	19
ERA		26	-
right	derecho	-	14
feminism	feminismo	-	10
superiority	superacion	-	13

WOMAN/MUJER

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
FEMALE, LADY	18	12
MAN, MEN	17	4
SEX, SEXUAL	8	4
WORK, INTELLECT	7	3
ME, PERSON	6	3
LIBERATION, EQUALITY	4	4
LOOKS, APPEARANCE	11	21
GOOD, UNDERSTANDING	4	13
LOVE, HAPPINESS	7	13
MOTHER, CHILDREN	10	11
WIFE, COMPANION	8	9
MISCELLANEOUS	1	2
Total Adjusted Scores	1938	2059

		US	C
WIFE, COMPANION		154	165
marriage	matrimonio	14	7
bride	novia	-	20
wife	esposa	99	69
friend		18	-
companion	companera	23	69
MISCELLANEOUS		23	39
low	baja	-	14
society	sociedad	-	13
mystery		10	-
symbol	simbolo	-	12
different		13	-

Main Components and Responses		US	C
LOOKS, APPEARANCE		221	398
pretty	bonita	36	127
beauty,ful	bella	78	93
attractive	atractiva	12	5
elegant	elegante	-	13
delicate	delicadeza	-	28
soft		37	-
body	cuerpo	24	10
breasts		22	-
fat	gorda	-	13
hair		12	-
brown	morena	-	16
tall	alta	-	40
ugly	fea	-	40
weakness	debilidad	-	13
GOOD, UNDERSTANDING		75	250
good	buena	7	41
kind,ness	bondad	7	12
homely	hogarena	-	22
sweet,ness	dulce	5	23
caring		11	-
warm,th		15	-
understand	comprende	15	36
tenderness	ternura	-	13
help,ful	ayuda	4	20
obliging	complacien.	-	10
amiable	amable	-	17
friendly	amigable	-	38
special	especial	-	11
sensible	sensible	11	7
LOVE, HAPPINESS		126	245
love,r,ing	amor	88	124
affection	carino	-	34
dear	querida	-	14
respect	respeto	-	18
relationship	relacion	10	11
need,ed		18	-
necessity	necesidad	-	13
want		10	-
pleasure	placer	-	16
joyful	alegre	-	15
MOTHER, CHILDREN		189	207
mother,mom	madre	138	140
maternal	maternal	-	11
child,ren		43	32
sister	hermana	8	24

MARRIAGE/MATRIMONIO

PERCEPTIONS AND EVALUATIONS

Main Components and Responses		US	C
LOVE, SEX		**383**	**289**
love	amor	256	166
care,ing		23	-
affection	carino	-	21
understand	entendimien.	18	9
friendship	amistad	20	19
respect	respeto	-	20
fidelity	fidelidad	-	12
trust	confianza	17	5
sincerity	sinceridad	-	17
sex	sexo	49	20
COUPLE, HUSBAND, WIFE		**354**	**258**
couple	pareja	23	37
man & wife		20	-
husband	esposo	83	13
wife	esposa	108	69
woman	mujer	14	56
man	hombre	14	62
mate		14	-
partner		28	-
companions		12	-
relation	relacion	8	11
persons	personas	-	10
adults		10	-
living toether		20	-
WEDDING, VOWS		**319**	**197**
wedding	boda	86	10
ceremony		30	-
vows		22	-
marry	casarse	-	12
rings		18	-
white		10	-
bride		18	-
honeymoon		14	-
contract	contrato	35	22
commitment	compromiso	49	97
institution	institucion	37	18
civil	civil	-	38
FAMILY, CHILDREN, HOME		**247**	**158**
family	familia	78	51
parents	padres	16	19
children	ninos	83	16
kids		22	-
baby		13	-
home	hogar	13	50
house	casa	22	22
DIVORCE, PROBLEMS		**135**	**28**
divorce	divorcio	109	12
problems	problemas	15	16
counselor		11	-

Main Components	Percentage of Total Score US	C
LOVE, SEX	21	17
COUPLE, HUSBAND, WIFE	19	16
WEDDING, VOWS	17	12
FAMILY, CHILDREN, HOME	13	10
DIVORCE, PROBLEMS	7	2
UNION, TOGETHERNESS	13	19
HAPPINESS, SECURITY	4	8
RELIGION, CHURCH	1	7
WORK, RESPONSIBILITY	1	3
HELP	0	2
GOOD, NEED, FOREVER	1	2
MISCELLANEOUS	2	3
Total Adjusted Scores	1846	1821

Main Components and Responses		US	C
UNION, TOGETHERNESS		**236**	**313**
union	union	45	226
unite		13	-
unity	unidad	21	11
together	junto	85	10
join,ing		14	-
bond		24	-
ties	vinculo	-	17
share,ing	compartir	34	49
HAPPINESS, SECURITY		**83**	**131**
happy,ness	feliz	63	82
fiesta	fiesta	-	13
security		20	-
stable	estable	-	11
realization	realizacion	-	25
RELIGION, CHURCH		**20**	**116**
religion	religion	-	18
church	iglesia	20	23
Catholic	catolico	-	48
sacrament	sacramento	-	27
WORK, RESPONSIBILITY		**15**	**42**
work	trabajo	9	11
responsible	responsabil.	6	31
HELP		**0**	**37**
help	ayuda	-	37
GOOD, NEED, FOREVER		**24**	**31**
good	bueno	-	14
necessity	necesidad	-	17
forever		24	-
MISCELLANEOUS		**30**	**55**
society	sociedad	-	12
life	vida	30	18
money	dinero	-	13
future	futuro	-	12

DIVORCE/DIVORCIO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
MARRIAGE, MAN, WOMAN	22	15
LAWS, COURTS	15	8
FAMILY, CHILDREN	14	6
PAIN, SADNESS	12	5
BAD, WRONG	5	3
SEPARATION, BREAK	18	30
PROBLEMS, FIGHT, HATE	9	22
GOOD, NECESSARY	3	4
RELIGION, CHURCH	1	3
MISCELLANEOUS	1	3
Total Adjusted Scores	1702	1504

Main Components and Responses		US	C
MARRIAGE, MAN, WOMAN		367	208
marriage	matrimonio	222	98
spouses	esposos	-	38
couple	pareja	17	10
husband		47	-
wife		50	-
man	hombre	7	24
woman	mujer	-	25
love	amor	24	13
LAWS, COURTS		262	110
law	ley	8	11
legal	legal	19	11
court	corte	91	8
lawyer	abogado	38	6
judge	juez	-	13
contract	contrato	-	14
civil	civil	-	29
settlement		14	-
alimony		51	-
money	dinero	29	18
property		12	-
FAMILY, CHILDREN		245	85
family	familia	37	9
parents	padres	62	15
father		11	-
mother		11	-
children	hijos	99	61
kids		25	-
PAIN, SADNESS		203	66
pain,ful	dolor	44	17
hurt		27	-
sad,ness		51	-
sorrow		17	-
unhappiness	infelicidad	24	13
aloneness		12	-
failure		18	-
tired	cansancio	-	12
emotional		10	-
frustration	frustacion	-	11
insecurity	insegurida	-	13
BAD, WRONG		78	43
bad	malo	37	43
wrong		16	-
cop-out		11	-
mistake		14	-

Main Components and Responses		US	C
SEPARATION, BREAK		304	415
separation	separacion	135	290
break	ruptura	-	75
break up		31	-
broken		26	-
split up		74	-
disunion	desunion	-	40
end		21	-
withdrawal	alejamiento	-	10
leave		17	-
PROBLEMS, FIGHT, HATE		158	303
problem	problema	18	59
why		15	-
adultery		22	-
cheated		13	-
infidelity	infidelidad	-	13
lack of love	desamor	6	65
fight	pelea	22	29
disagreement	desacuerdo	11	10
instability	inestabili.	-	12
misunderstand.		12	-
incomprehens.	incomprens.	-	85
hate,red	odio	39	9
enemy	enemiga	-	10
wickedness	maldad	-	11
GOOD, NECESSARY		48	61
single		23	-
good	bueno	11	11
necessity	necesidad	-	21
happiness	felicidad	-	12
wellbeing	bienes	-	17
freedom		14	-
RELIGION, CHURCH		14	40
religion	religion	-	10
Catholic		14	-
church	iglesia	-	30
MISCELLANEOUS		23	36
American		10	-
state	estado	-	12
increase		13	-
society	sociedad	-	14
persons	personas	-	10

RELIGION/RELIGION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
PROTESTANT,JEW	24	11
CHURCH,BIBLE,CROSS	13	10
CATHOLIC	10	8
PRAY, WORSHIP	5	0
ATHEIST, HYPOCRITE	4	2
BELIEFS, FAITH	18	27
GOD, JESUS	15	16
LOVE, HOPE	4	9
MAN, SOCIETY	3	7
PRIEST, PREACHER	3	7
MISCELLANEOUS	1	3
Total Adjusted Scores	1870	1790

Main Components and Responses		US	C
PROTESTANT,JEW		453	184
Protestant	protestante	56	50
Methodist		15	-
Baptist		63	-
Christians	cristianos	92	87
Jew,ish		121	-
orthodox		10	-
Islam		16	-
Muslim		11	-
Hindu		19	-
Buddism,t	budista	35	22
cult	culto	-	25
institution		15	-

CHURCH,BIBLE,CROSS		242	156
church	iglesia	179	118
Bible	biblia	52	18
cross	cruz	11	9
saint	santos	-	11

CATHOLIC		188	125
Catholic	catolica	188	125

PRAY, WORSHIP		85	7
pray,er	rezar	29	7
worship		23	-
mass		10	-
Sunday school		23	

ATHEIST, HYPOCRITE		72	27
atheists	ateos	30	10
hypocrite		14	-
bad		16	-
crutch		12	-
alienation	alienacion	-	17

		US	C
PRIEST, PREACHER		53	117
priest	sacerdote	34	46
priest	cura	-	21
preacher		19	-
father	padre	-	17
nun	monja	-	33

MISCELLANEOUS		23	44
life	vida	7	15
	mahoma	-	17
material	materia	-	12
money		16	-

Main Components and Responses		US	C
BELIEFS, FAITH		338	440
belief	creencia	106	124
believe	creer	-	20
believers	creyentes	-	15
creed	credo	5	12
dogma	dogma	9	15
structured		23	-
philosophy		13	-
myth	mito	-	19
faith	fe	115	174
religious	religioso	12	12
heaven	cielo	11	13
hell	infierno	-	5
virgen	virgen	-	10
resurrection	resureccion	-	10
sin	pecado	18	6
moral	moral	26	5

GOD, JESUS		283	257
God	Dios	234	225
Jesus	Jesus	49	22
Jehova	Jehova	-	10

LOVE, HOPE		73	154
love	amor	12	55
understanding	comprension	6	18
help	ayuda	11	20
hope	esperanza	14	13
peace	paz	15	14
union	union	-	16
good		15	
necessity	necesidad	-	18

MAN, SOCIETY		60	116
man	hombre	-	45
human	humana	-	10
people	gente	15	6
individual		14	-
personal	personal	11	10
family		12	-
neighbor	projimo	-	12
community	comunidad	8	21
society	sociedad	-	12

Main Components and Responses		US	C
RELIGION, CHURCH		394	206
religion	religion	192	83
church	iglesia	73	77
worship		20	-
pray,er		17	-
priest	cura	-	13
Mary		10	-
Bible	Biblia	50	18
Catholic	catolico	32	15
JESUS CHRIST		157	67
Jesus	Jesus	108	25
Christ	Cristo	49	30
Son	Hijo	-	12
DEITY, SPIRIT		119	39
deity		11	-
divinity	divinidad	-	25
lord		31	-
allah		13	-
spirit	espiritu	43	14
holy spirit		10	-
Jehovah		11	-
HEAVEN, ANGELS		98	44
heaven	cielo	85	24
angels		13	-
saint	santo	-	20

GOD/DIOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
RELIGION, CHURCH	24	13
JESUS CHRIST	10	4
DEITY, SPIRIT	7	2
HEAVEN, ANGELS	6	3
GOOD, HELPFUL	10	20
FATHER, CREATOR	10	19
POWERFUL, SUPERIOR	9	12
LOVE, RESPECT	10	11
FAITH, BELIEF	8	11
ONE, ALL	2	3
MISCELLANEOUS	5	2
Total Adjusted Scores	1651	1810

		US	C
MISCELLANEOUS		82	27
damn		18	-
devil		15	-
where		12	-
unknown	desconocid	10	10
dog		13	-
atheist		14	-
liberty	libertad	-	17

		US	C
FAITH, BELIEF		131	177
faith	fe	76	136
belief	creencia	49	22
believe	creer	6	19

		US	C
ONE, ALL		37	57
one	uno	22	18
unique	unico	-	15
all	todo	-	24
everywhere		15	-

Main Components and Responses		US	C
GOOD, HELPFUL		169	329
good	bueno	40	43
wonderful		14	-
kindness	bondad	-	22
mercy	misericordia	-	12
understanding	comprension	-	25
forgive	perdonar	15	4
fair, just	justo	-	34
justice	justicia	7	15
protector		16	-
watches you		18	-
help	ayuda	6	55
savior		27	-
friend	amigo	-	47
wise	sabio	-	11
true,truth	verdad	12	17
peace	paz	14	19
hope	esperanza	-	13
beautiful	bello	-	12
FATHER, CREATOR		160	316
father	padre,papa	47	74
creator	creador	-	74
creation	creacion	60	5
being		15	-
be	ser	-	75
exist	existe	10	10
life	vida	11	19
man	hombre	17	59
POWERFUL, SUPERIOR		141	198
power,ful	poder	37	50
strength	fuerza	-	12
all powerful	todopoderoso	13	8
force		13	-
almighty		35	-
maximal	maximo	-	15
omnipotent	omnipotente	19	15
superior	superior	-	44
supreme	supremo	31	39
big, large	grande	-	15
ruler		21	-
LOVE, RESPECT		163	185
love	amor	123	149
care,ing		18	
respect	respeto	-	24
trust	confianza	22	12

MORALITY/MORALIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
RELIGION, BELIEF	18	15
ISSUES, SEX	18	4
SOCIETY, PEOPLE	16	14
BAD, IMMORAL	8	4
CONSCIENCE, DECISION	7	3
STANDARDS	20	23
MODESTY, RESPECT	4	16
GOOD, RIGHT, CORRECT	10	11
EDUCATION	0	6
BEHAVIOR	1	4
Total Adjusted Scores	1355	1379

Main Components and Responses		US	C
RELIGION, BELIEF		242	185
religion	religion	94	32
belief	creencias	39	10
faith	fe	-	30
concept		15	-
philosophy	filosofia	17	10
church	iglesia	50	32
Bible		11	-
spirit	espiritu	-	28
God	Dios	16	23
Christ	Cristo	-	20
ISSUES, SEX		243	55
issues		11	-
sex,ual	sexo	114	13
marriage		10	-
drugs		24	-
death	muerte	24	6
life	vida	21	6
nature	naturaleza	-	13
present	presente	-	10
new		20	-
change	cambio	19	7
SOCIETY, PEOPLE		213	178
society	sociedad	52	35
social	social	18	7
public	publica	-	12
human	humano	15	22
man,men	hombre	7	22
people		14	-
person	persona	14	60
individual		49	-
self		14	-
I	yo	-	20
parents		20	-
mortal		10	-
BAD, IMMORAL		105	52
bad	mala	12	15
immoral	inmoral	33	24
sin		36	-
fault	falta	-	13
guilt		14	-
low		10	-
CONSCIENCE, DECISION		91	38
conscience	conciencia	50	38
decisions		11	-
judgments		30	-

Main Components and Responses		US	C
STANDARDS		270	285
standards		20	-
norms	normas	-	12
rules	reglas	23	7
law	ley	31	11
principles	principios	-	20
value	valor	55	49
ethics	etica	52	74
moral	moral	51	64
habits	costumbres	-	22
opinion		13	-
high		12	-
relative		13	-
interior	interior	-	12
feeling	sentimiento	-	14
MODESTY, RESPECT		48	199
modesty	honestidad	-	51
respect	respeto	7	61
honesty	honradez	15	11
responsible	responsable	-	28
decency	decencia	9	11
love	amor	17	15
comprehens.	comprensible	-	10
kindness	bondad	-	12
GOOD, RIGHT, CORRECT		134	135
good,ness	bien,buena	70	49
right		64	-
correct	correcta	-	29
rectitude	rectitud	-	25
necessity	necesidad	-	22
security	seguridad	-	10
EDUCATION		0	75
education	educacion	-	14
teaching	ensenanza	-	19
thought	pensamiento	-	19
help	ayudar	-	13
tradition	tradicion	-	10
BEHAVIOR		9	52
behavior	comportam.	-	27
behavior	conducta	9	14
action	actuacion	-	11

GUILT/CULPA

PERCEPTIONS AND EVALUATIONS

Main Components and Responses

		US	C
FEAR, ANXIETY		442	217
feeling	sentimiento	129	61
feel bad		23	-
emotional		23	-
fear	miedo	31	15
anxiety		24	-
worry		16	-
embarrassed		13	-
ashamed		15	-
depression		14	-
sadness	tristeza	16	6
sorrow	pena	16	20
pain	dolor	19	19
hurt		34	-
harm,ful	dano	8	12
remorse	remordimien.	10	47
repentence	arrepentim.	-	23
horror	Horror	-	14
sorry		16	-
anger		11	-
hate		10	-
jealous		14	-

		US	C
LYING, CRIME		243	190
lie	mentira	37	4
cheating		14	-
crime	crimen	41	42
assassinate	asesinar	-	18
murder		12	-
theft	robo	17	7
injustice	injusticia	-	12
unfair		13	-
destruction		17	-
action	accion	-	13
act	actu	-	10
wickedness	maldad	-	16
sin	pecado	77	58
sex		15	-
war	guerra	-	10

		US	C
CONSCIENCE, COMPLEX		211	129
conscience	conciencia	107	71
responsible	responsable	-	24
guilt trip		19	-
complex	complejo	49	22
trip		15	-
confession	confesion	21	12

Main Components	Percentage of Total Score US	Percentage of Total Score C
FEAR, ANXIETY	30	20
LYING, CRIME	17	17
CONSCIENCE, COMPLEX	14	12
WRONG, BAD	11	3
SHAME	5	1
RELIGION	5	1
BLAME, FAULT	1	10
MINE, YOURS	3	9
COURT, JURY	6	9
PUNISHMENT	4	7
INNOCENCE	3	4
MISCELLANEOUS	1	6
Total Adjusted Scores	1466	1200

		US	C
WRONG, BAD		160	29
wrong		114	-
bad	mala	46	29

		US	C
SHAME		79	16
shame	verguenza	79	16

		US	C
RELIGION		71	13
religion	religion	12	4
church		15	-
Catholics		11	-
Jewish		12	-
moral	morel	21	9

Main Components and Responses

		US	C
BLAME, FAULT		11	114
blame	culpar	6	17
fault	falta	-	43
mistake	error	5	36
cause	causa	-	18

		US	C
MINE, YOURS		46	100
my, mine	mia	-	25
I	yo	-	39
yours	suya	-	32
parents	padres	28	4
mother		18	-

		US	C
COURT, JURY		85	99
court		28	-
trial		10	-
jury		12	-
judge	juez	-	21
to judge	juzgar	11	17
accused	acusado	-	13
defense		11	-
justice	justicia	-	26
rights	derechos	-	11
law	ley	13	11

		US	C
PUNISHMENT		59	79
punishment	castigo	27	28
jail	carcel,pris.	18	33
prisoner		14	-
rejection	rechazo	-	18

		US	C
INNOCENCE		48	44
innocence	inocencia	46	25
no	no	-	19

		US	C
MISCELLANEOUS		11	61
one	una	-	10
the	el	-	10
conscious		11	-
love	amor	-	10
desire	deseo	-	10
reorganize	reconocer	-	10
grave	grave	-	[illegible]

CONSCIENCE/CONCIENCIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
MIND, FEELINGS	29	29
GUILT, WORRY	16	7
BAD, WRONG	8	2
GUIDE, HELP	7	3
AWARE, KNOWING	6	12
MORALITY, RESPONSIBILITY	9	10
SELF, PERSON	6	10
GOOD, CLEAN, CLEAR	7	9
RELIGION, GOD	2	6
TRUTH, JUSTICE	4	6
FAITH, LOVE	2	3
MISCELLANEOUS	3	3
Total Adjusted Scores	1516	1421

Main Components and Responses		US	C
MIND, FEELINGS		438	374
mind	mente	97	55
head	cabeza	16	10
brain	cerebro	13	11
mental	mental	-	12
rational	racional	-	12
reasoning	razonamiento	-	42
think	pensar	49	64
thought		34	-
intelligence	inteligencia	-	14
reflection	reflexion	-	17
study	estudiar	-	10
do	realiza	-	13
subconscious	subconciente	24	8
unconscious	inconsciente	28	9
superego		35	-
id		17	-
interior	interior	9	48
within	dentro	-	16
inner		33	-
hidden		11	-
emotions		12	-
feeling	sentimiento	60	22
heart	corazon	-	11

GUILT, WORRY		248	92
guilt	culpable	201	32
remorse	remordimiento	-	39
uneasiness	intranquil.	-	10
disturber	turbadora	-	11
worry		19	-
bothered		28	-

BAD, WRONG		117	32
bad	mala	45	26
evil		12	-
wrong		18	-
sin	pecado	15	6
steal		11	-
none		16	-

GUIDE, HELP		113	35
guide,ance	guia	48	7
advisor	consejera	-	10
regulator		19	-
help	ayudar	-	18
controls beh.		13	-
voice		12	-
Jiminy Cricket		11	-
parents		10	-

		US	C
FAITH, LOVE		28	40
honesty		11	-
faith	fe	-	23
love,ing	amor	17	17

		US	C
MISCELLANEOUS		52	42
health	salud	-	10
life	vida	9	10
science		10	-
objective	objetiva	9	12
Freud		11	-
important		13	-
have	tener	-	10

Main Components and Responses		US	C
AWARE, KNOWING		94	154
aware		36	-
awake self		14	-
know	conocer,saber	13	87
knowledge		12	-
understand	comprender	18	29
conscience	conciente	14	5
to be	estar,ser	-	33

MORALITY, RESPONSIBILITY		138	128
moral	moral	114	41
ethics	etica	16	13
responsible	responsable	8	39
action	actuacion	-	21
necessary	necesario	-	14

SELF, PERSON		91	126
ego		33	-
self		27	-
I	yo	-	37
human	humano	-	19
man	hombre	-	23
person	persona	22	19
social	social	9	18
population	pueblo	-	10

GOOD, CLEAN, CLEAR		105	112
good	buena,bien	69	48
clean	limpia	17	14
clear		19	-
innocence	inocencia	-	12
tranquility	tranquilidad	-	38

RELIGION, GOD		37	79
soul	alma	14	34
God	dios	11	35
spirit,mind	espiritu	12	10

TRUTH, JUSTICE		55	78
truth		10	-
justice	justicia	-	14
right		26	-
liberty	libertad	-	26
security	seguridad	-	31
believe	creer	19	7

SHAME/VERGUENZA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
EMBARRASSMENT, REMORSE	24	11
BAD, WRONG	23	11
GUILT, FAULT	19	11
RELIGION	5	3
DISHONEST	3	3
SORROW, SADNESS	4	29
FEAR, ANQUISH	10	12
PROBLEMS, CRIME, POVERTY	5	8
MORALITY, MODESTY	5	6
PEOPLE	2	4
MISCELLANEOUS	0	1
Total Adjusted Scores	1305	1084

Main Components and Responses		US	C
EMBARRASSMENT, REMORSE		314	112
embarassment		148	-
ashamed		19	-
blush	rubor	16	18
red	rojo	-	38
naked		15	-
remorse		14	-
repentence	arrepentim.	-	22
regret		29	-
sorry		37	-
hide	esconderse	36	10
pregnant	embarazo	-	14
pardon	perdon	-	10
BAD, WRONG		296	113
bad	malo	82	55
wrong		80	-
evil		16	-
wickedness	maldad	-	16
awful		30	-
bad deal		12	-
disgrace	desgracia	24	8
shameful		12	-
disgust		20	-
scorn	desprecio	-	11
stupidity	estupidez	6	11
foolishness	idiotez	-	12
punishment		14	-
GUILT, FAULT		244	104
guilt,-trip		233	-
fault,blame	culpa	-	74
mistake	error	11	19
disturb	turbar	-	11
RELIGION		66	30
religious		15	-
church		13	-
sin	pecado	38	30
DISHONEST		44	29
dishonest	deshonest.	23	19
disrespect		13	-
lie	mentira	8	10

Main Components and Responses		US	C
SORROW, SADNESS		53	288
sorrow	pena	14	276
sadness	tristeza	6	12
pity		22	-
poor thing		11	-
FEAR, ANQUISH		135	117
fear	temor,miedo	24	25
shyness	timidez	-	20
afraid		14	-
doubt		11	-
anguish	angustia	-	17
pain,ful	dolor	-	17
hurt		27	-
feel,ing	sentir	36	27
emotional		23	-
PROBLEMS, CRIME, POVERTY		60	79
problems	problemas	9	15
crime		19	-
theft	robo	-	12
thief	ladron	-	10
poverty	pobreza	11	15
power	poder	-	12
sex		21	-
act,ion	acto	-	15
MORALITY, MODESTY		62	60
morality	moralidad	19	22
modesty	pudor	-	15
pride	orgullo	16	5
consciousness	conciencia	27	18
PEOPLE		31	43
on you		27	-
I	yo	-	14
person	persona	-	19
mother	madre	4	10
MISCELLANEOUS		0	10
bear	oso	-	10

HEALTH/SALUD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
GOOD, HEALTHY	19	10
SICKNESS, DISEASE	15	3
EXERCISE, WORK	12	7
BODY, STRENGTH	8	6
FOOD, NUTRITION	6	1
DOCTOR, HOSPITAL	19	29
HAPPINESS, WELL-BEING	10	24
LIFE, PEOPLE	4	7
MENTAL, SPIRITUAL	3	5
IMPORTANT, NEEDED	4	4
MISCELLANEOUS	0	2
Total Adjusted Scores	1819	1639

Main Components and Responses		US	C
GOOD, HEALTHY		343	153
good	bien,buena	194	106
healthy	saludable	44	14
well		14	-
feeling good		21	-
sound	sano	7	16
stable	estable	-	10
youth	juventud	13	7
beauty		10	-
glow,ing		11	-
insurance		11	-
check up		18	-
SICKNESS, DISEASE		271	47
sick,ness		104	-
disease		51	-
illness	enfermo	29	7
cancer		16	-
bad	mala	44	28
death	muerte	27	12
EXERCISE, WORK		215	104
exercise	ejercicio	88	18
work	trabajo	6	33
play, game	juego	-	10
sport	deporte	18	23
jogging		22	-
spa		19	-
run	correr	13	6
swimming		10	-
activity		14	-
education		14	-
class		11	-
walk	caminar	-	14
BODY, STRENGTH		147	91
body	cuerpo	41	20
physical	fisico	32	31
fitness		23	-
energy	energia	11	6
capacity	capacidad	-	12
vigor	vigor	9	10
heart		19	-
strong		12	-
corporal	corporal	-	12

		US	C
FOOD, NUTRITION		110	17
food	comida	50	7
nutrition	nutricion	35	10
diet		25	-

		US	C
MISCELLANEOUS		6	36
money	dinero	6	36

Main Components and Responses		US	C
DOCTOR, HOSPITAL		351	434
doctor	medico	96	174
nurse	enfermera	25	78
hospital	hospital	43	45
center	centro	-	11
clinic	clinica	20	33
medication		64	-
drugs,medic.	drogas	-	25
vitamins		33	-
cares	cuidados	64	25
help	ayuda	6	21
benefit	beneficio	-	10
study	estudio	-	12
HAPPINESS, WELL-BEING		188	358
happy,ness	felicidad	108	31
well-being	bienestar	-	162
joy, pleasure	alegria	-	74
love	amor	20	42
peace	tranquilidad	-	39
welfare		32	-
wealth		28	-
equilibrium	equilibrio	-	10
LIFE, PEOPLE		65	111
life	vida	58	75
family	familia	-	13
friends	amigos	-	13
I	yo	-	10
age		7	-
MENTAL, SPIRITUAL		52	73
mental	mental	36	46
mind	mente	16	16
spiritual	espiritual	-	11
IMPORTANT, NEEDED		71	66
important		53	-
necessity	necesidad	7	54
indispensible	indispens.	-	12
blessing		11	-

MENTAL ILLNESS/ENFERMEDAD MENTAL

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
SICK,ILL	27	4
DEPRESSED, UNBALANCED	13	5
CURE, HELP	10	8
MIND, BRAIN	6	2
CRAZY, MADNESS	12	29
DOCTOR, PSYCHIATRIST	11	21
HOSPITAL, INSTITUTION	9	11
BAD, DANGEROUS	6	11
PEOPLE, PERSON	4	4
HEALTH, SANITY	1	2
MISCELLANEOUS	1	4
Total Adjusted Scores	1571	1508

Main Components and Responses		US	C
SICK,ILL		418	50
sick,ness		197	-
disease		89	-
ill,ness	enfermedad	10	15
disturbance	perturbac.	6	14
to be	ser	-	13
disorder		14	-
alcoholism		14	-
retard		71	-
pain,ful	dolor	18	8
hurt		19	-
DEPRESSED, UNBALANCED		212	75
depression		48	-
sad	triste	41	16
helpless		22	-
unhappy		19	-
troubled		11	-
stress		20	-
lost		10	-
instability	inestabil.	-	11
nervous		10	-
fear	miedo	14	11
fatique	cansancio	-	15
unbalanced	desequilib.	-	22
emotional		17	-
CURE, HELP		150	103
cure,able	curable	55	13
help	ayuda	44	41
understanding	comprension	11	19
care		12	-
treatment	tratamiento	15	12
isolate	aislar	-	10
drugs,medic.	drogas	13	8
MIND, BRAIN		99	30
mind	mente	36	6
brain	cerebro	30	10
mental		25	-
head	cabeza	8	14

Main Components and Responses		US	C
CRAZY, MADNESS		186	396
crazy,mad	loco,chif.	82	212
madness	locura	-	143
insane	demente,ali.	52	41
neurosis		13	-
patient		24	-
suicide		15	-
DOCTOR, PSYCHIATRIST		177	282
doctor	doctor,med.	25	64
psychiatrist	siquiatra	24	143
psychologist	sicologo	117	75
psychology		11	-
HOSPITAL, INSTITUTION		147	190
hospital	hospital	105	44
institution		37	-
clinic	clinica	-	22
sanatorium	sanatorio	5	13
madhouse	manicomios	-	51
asylum	asilo	-	20
BAD, DANGEROUS		89	148
bad	mal,mala	13	40
dangerous	peligrosos	10	24
serious	grave	-	12
death	muerte	-	15
problem	problema	29	57
social problem		10	-
stigmas		12	-
misunderstood		15	-
PEOPLE, PERSON		61	61
person	persona	-	16
people	gente	17	22
me		12	-
mother		11	-
aunt		21	-
man	hombre	-	23
HEALTH, SANITY		19	24
health	salud	19	24

		US	C
MISCELLANEOUS		13	52
childhood		13	-
world	mundo	-	11
	dirrimia	-	11
name	nombre	-	18
poverty	pobreza	-	12

DOCTOR/MEDICO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
MEDICINE, DRUG	15	8
EDUCATION,PROFESSION	13	12
HOSPITAL, CLINIC	12	10
NURSE	10	0
MONEY, BILLS	10	2
SURGERY, TREATMENT	8	5
CURE, HEAL	8	14
ILL, SICK	9	13
DOCTOR, DENTIST	4	12
HELP, FRIEND	7	12
PERSON, STATUS	2	5
GOOD, NEED	0	5
MISCELLANEOUS	3	3
Total Adjusted Scores	1914	1927

Main Components and Responses		US	C
MEDICINE, DRUG		285	132
medicine	medicina	241	64
drug	droga	22	68
prescription		22	-

EDUCATION,PROFESSION		258	217
educated	educado	33	7
knowledgeable	conocedor	17	8
smart		20	-
intelligont	inteligen.	22	18
learned		10	-
student	estudiante	-	27
school		25	-
university	universidad	-	11
degree		18	-
capacity	capacidad	-	13
profession	profesion	33	71
career	carrera	-	32
work	trabajo	-	16
science	ciencia	-	14
physician		24	-
lawyer		45	-
Ph.D.		11	-

HOSPITAL, CLINIC		226	173
hospital	hospital	168	112
office	consultorio	58	30
clinic	clinica	-	31

NURSE		195	0
nurse		195	-

MONEY, BILLS		183	41
money	dinero	73	31
bills		23	-
expensive		19	-
silver, money	plata	-	10
rich		56	-
wealthy		12	-

		US	C
SURGERY, TREATMENT		153	82
surgery	cirugia	44	20
operation	operacion	-	24
O.R.	quirofano	20	10
stretcher	camilla	-	10
treatment	tratamiento	28	8
examination		11	-
check up		16	-
injection	inyeccion	-	10
needle		10	-
stethoscope		24	-

		US	C
GOOD, NEED		3	81
good	bueno	3	60
necessity	necesidad	-	21

MISCELLANEOUS		54	58
life	vida	-	20
white	blanco	33	12
soap opera		10	-
bad, evil	malo	-	16
golf		11	-
society	sociedad	-	10

Main Components and Responses		US	C
CURE, HEAL		147	240
cure	cura,curar	33	64
healer	curandero*	45	11
heal,ing		32	-
remedy	remedio	-	13
health	salud	37	131
well-being	bienestar	-	21

ILL, SICK		165	228
illness	enfermedad	18	148
ill, patient	enfermo	-	33
sick,ness		57	-
disease		34	-
patient	paciente	37	15
pain	dolor	19	7
dead	muerto	-	25

DOCTOR, DENTIST		72	206
doctor	doctor	-	160
M.D.		12	-
dentist		35	-
specialist	especialista	-	20
practitioner		13	-
I	yo	-	15
name	nombre	-	11
Kildare		12	-

HELP, FRIEND		132	203
help,ful,ing	ayuda	87	121
friend,ship	amigo,amist.	8	41
care,ing		37	-
services	servicios	-	16
responsibil.	responsabil.	-	13
savior	salvador	-	12

PERSON, STATUS		41	91
person	persona	6	24
man	hombre	-	40
woman	mujer	-	11
human	humano	3	16
status		10	-
respected		12	-
prestige		10	-

*"curandero" in Spanish denotes a non-medical person who cures, i.e., a faith healer.

HOSPITAL/HOSPITAL

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
DOCTOR, NURSE	26	11
CLEAN, WHITE	9	4
EMERGENCY, CANCER	8	3
OPERATION, SURGERY	6	5
MEDICINE, DRUGS	6	4
CARE, HELP	6	3
MONEY, BILLS	3	1
SICKNESS, DEATH	22	40
CLINIC, CENTER	9	15
HEALTH, CURE	3	7
GOOD, NECESSARY	0	3
MISCELLANEOUS	2	5
Total Adjusted Scores	2134	1729

Main Components and Responses		US	C
DOCTOR, NURSE		557	174
doctor	doctor	304	42
nurse	enfermeras	208	132
patients		45	-
CLEAN, WHITE		185	63
cleanness	limpieza	33	23
white	blanco	77	27
sterile		34	-
smell		41	-
secure	seguro*	-	13
EMERGENCY, CANCER		166	52
emergency		55	-
urgency	urgencias	-	15
ambulance	ambulancia	47	33
accident	accidente	16	4
heart attack		13	-
injury		12	-
cancer		23	-
OPERATION, SURGERY		130	84
operation	operacion	-	56
O.R.	quirofano	86	7
surgery	cirugia	34	21
x-rays		10	-
MEDICINE, DRUGS		126	56
medicine		100	-
drugs,medic.	drogas	16	48
needle	aguja	10	8
CARE, HELP		118	45
care		18	-
look after	cuidar	-	14
heed, attend	atencion	-	19
help		60	-
treatment		11	-
rest	reposo	12	12
research		17	-

		US	C
MONEY, BILLS		66	20
money	dinero	12	16
bills		15	-
expensive	caro	20	4
insurance		19	-

Main Components and Responses		US	C
SICKNESS, DEATH		477	628
sick,ness		217	-
ill, patients	enfermo	87	397
disease		21	-
hurt		24	-
wound	herida	-	22
pain	dolor	20	29
blood	sangre	20	62
death,die	muerte	88	99
sadness	tristeza	-	19
CLINIC, CENTER		189	228
clinic	clinica	7	63
center	centro	-	18
building	edificio	11	10
wards		20	-
sanatorium	sanatorio	-	11
institute	instituto	12	7
establishment	estableci.	-	10
great, big	grande	-	11
room	cuarto	17	6
bed	cama	89	46
stretcher	camilla	6	23
military	militar	-	16
General		27	-
people	gente	-	7
HEALTH, CURE		73	109
health	salud	35	81
cure,ing	curar	21	28
heal,ing		17	-
GOOD, NECESSARY		0	40
good	bueno	-	20
necessity	necesidad	-	20
MISCELLANEOUS		47	73
food	comida	11	4
tv		11	-
fear	miedo	12	10
life	vida	-	23
bad, evil	malo	8	26
public health	sanidad	5	10

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*"seguro" may also refer to "seguro sociales"(commonly called seguros). These are hospitals to which workers have the right to go to by reason of their employment.

LIFE/VIDA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
DEATH	14	6
LIVING, BREATHING	14	13
CEREAL, MAGAZINE	11	0
TIME: SHORT, LONG	8	3
BIRTH, BABY	6	2
HAPPINESS, JOY	17	22
LOVE, FRIENDSHIP	8	15
GOOD, BAD	6	10
PEOPLE, ANIMALS, TREES	5	10
WORK, MONEY	4	5
GOD, SPIRITUAL	1	4
MARRIAGE, FAMILY	3	3
MISCELLANEOUS	3	6
Total Adjusted Scores	1731	1752

Main Components and Responses		US	C
DEATH		248	94
death	muerte	248	94
LIVING, BREATHING		239	214
live,ing	vivir	141	42
breath		20	-
feel,ing	sentir	11	37
to be	ser	-	48
exist	existir	11	49
alive		24	-
grow,ing,th		22	-
energy	energia	10	17
movement	movimiento	-	21
CEREAL, MAGAZINE		191	0
magazine		138	-
cereal		25	-
game		28	-
TIME: SHORT, LONG		136	46
short		20	-
long		49	-
time	tiempo	19	4
years	anos	7	14
forever		20	-
eternal		10	-
future	futuro	-	23
age	edad	11	5
BIRTH, BABY		104	33
birth	nacimiento	56	33
giving		11	-
baby		26	-
begin		11	-
WORK, MONEY		66	78
work	trabajo	16	14
money	dinero	6	18
guard		15	-
think	pensar	-	14
study	estudio	-	22
learning		18	-
know	saber	-	10
style		11	-

		US	C
GOD, SPIRITUAL		25	69
god	dios	25	55
spiritual	espiritual	-	14
MARRIAGE, FAMILY		45	54
sex		12	-
mother	madre	-	16
family	familia	20	15
child,ren	nino	13	23

		US	C
MISCELLANEOUS		45	97
necessity	necesidad	-	18
hopes	esperenzas	10	17
right	derecho	-	17
goals	metas	9	10
change	cambio	-	12
realization		10	13
pleasure	placer	8	10
prevent		8	-

Main Components and Responses		US	C
HAPPINESS, JOY		289	344
happiness	felicidad	118	44
joy	alegria	22	101
fun	diversion	38	11
enjoy	goce	32	32
satisfaction	satisfacc.	-	11
dance	bailar	-	12
triumph	triunfo	-	10
strength	fuerza	-	11
health	salud	30	74
beauty	belleza	-	11
beautiful	bella	28	27
sunshine		11	-
wonderful		10	-
LOVE, FRIENDSHIP		140	240
love,ing	amor	116	117
friendship	amistad	-	11
friends	amigos	8	25
understanding	comprens.	6	24
help	ayuda	-	18
gratitude	agradecim.	-	14
value	valores	-	15
peace	paz	10	16
GOOD, BAD		112	163
good	buena	20	34
great		11	-
precious		13	-
gift	regalo	6	20
freedom		17	24
liberty	libertad	16	34
bad		12	10
had		12	-
struggle	lucha	5	25
difference	diferencia	-	16
PEOPLE, ANIMALS, TREES		91	161
people		22	-
humans	humanos	-	16
beings	seres	8	14
everybody	todos	12	5
together		10	-
man	hombre	-	46
I	yo	-	25
survivor	superviven	15	10
nature	naturaleza	-	11
world	mundo	13	10
animal	animal	11	12
light	luz	-	12

DEATH/MUERTE

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
SICKNESS, PAIN	15	8
FUNERAL, GRAVE	15	12
LIFE	12	5
SADNESS, CRYING	8	7
FAMILY, FRIENDS, PEOPLE	4	2
LOSS, GONE	3	2
DIE, END	17	24
INEVITABLE, NECESSITY	6	14
FEAR, UNKNOWN	8	11
RELIGION	7	8
CRIME, MURDER	3	3
MISCELLANEOUS	1	4
Total Adjusted Scores	1841	1640

Main Components and Responses		US	C
SICKNESS, PAIN		280	113
sickness		24	-
illness	enfermedad	20	30
disease		22	-
pain,ful	dolor	33	28
cancer		27	-
heart		15	-
hurt,s		11	-
suffer	sufrir	6	13
old,-age		49	-
accident	accidente	16	19
war	guerra	12	17
commit suic.	suicidarse	22	6
hospitals		23	-

FUNERAL, GRAVE		279	179
funeral	funeral	95	28
grave		72	-
coffin	ataud	32	48
casket		10	-
bury,ial	entierro	32	33
tomb	tumba	-	23
cemetery	cementerio	20	32
flowers	flores	18	15

LIFE		220	74
life	vida	177	74
new life		15	-
birth		15	-
reincarnation		13	-

SADNESS, CRYING		151	104
sad,ness	tristeza	86	55
cry	llanto	17	26
cry,weep	llorar	-	11
tears	lagrimas	14	6
sorrow		18	-
mourning	luto	16	6

FAMILY, FRIENDS, PEOPLE		76	34
family	familia	15	6
grandparent		38	-
mother		14	-
love	amor	9	14
man	hombre	-	14

		US	C
LOSS, GONE		52	23
loss		11	-
gone		23	-
departure	partida	-	11
separation		18	-
nothing	nada	-	12

		US	C
CRIME, MURDER		49	44
crime	crimen	-	13
murder	asesinato	22	22
destruction	destruccion	16	9
unnatural		11	-

MISCELLANEOUS		21	61
there	alla	-	14
step,path	paso	-	21
wait	esperar	-	19
never	nunca	10	7
dimension		11	-

Main Components and Responses		US	C
DIE, END		314	361
die,ing		89	-
dead		28	-
end,ing	fin,acabar	107	160
final	final	45	30
termination	terminacion	9	48
finish		15	-
goodbye	adios	-	10
rest	descanso	-	43
peace	paz	21	13
peace	tranquilidad	-	11
eternity	eternidad	-	13
inert	inerte	-	17

INEVITABLE, NECESSITY		115	207
inevitable	inevitable	15	16
necessity	necesidad	-	31
natural	natural	33	35
change	cambio	12	10
sure	segura	-	15
eventual		13	-
realization	realizacion	-	18
beginning	comienzo	13	11
afterlife		20	-
liberation	liberacion	-	12
help	ayuda	-	13
good	buena	-	17
happy,ness	felicidad	9	17
solitude	soledad	-	12

FEAR, UNKNOWN		150	166
fear	miedo	39	60
unknown	desconocido	18	18
scare,y		25	-
dark,ness	tinieblas	14	16
obscurity	oscuridad	-	23
black	negro	54	22
bad, evil	malo	-	27

RELIGION		134	125
God	Dios	33	62
heaven	cielo	52	13
hell	infierno	36	7
spirit	espiritu	13	16
soul, spirit	alma	-	15
cross	cruz	-	12

EDUCATION/EDUCACION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
COLLEGE, SCHOOL	31	23
LEARN, STUDY	20	20
GOOD, NECESSARY	10	8
KNOWLEDGE, EXPERIENCE	7	6
INTELLIGENCE, WISDOM	5	3
JOB, CAREER	5	4
DEGREE, DIPLOMA	4	1
MONEY, EXPENSIVE	2	1
TEACHERS, PROFESSORS	8	9
PROGRESS, DEVELOPMENT	3	9
EDUCATED, CULTURE(D)	0	6
PEOPLE, FAMILY	1	5
FIELDS OF STUDY	2	3
MISCELLANEOUS	2	2
Total Adjusted Scores	1925	1766

Main Components and Responses		US	C
COLLEGE, SCHOOL		601	370
college		206	-
university	universidad	19	104
graduate		14	-
institution		14	-
Maryland		11	-
formal	formal	-	34
board		13	-
school	escuela	252	68
priv. h.s.	colegio	-	130
primary	primaria	4	19
elementary		13	-
high school		26	-
secondary	secundaria	18	15
building		11	-
LEARN, STUDY		393	322
learn	aprender	168	119
study	estudio	33	103
book, s	libros	82	16
to be	ser,estar	-	16
read,ing		36	-
work	trabajo	26	14
effort	esfuerzo	-	11
training		13	-
grades		16	-
pupils	alumnos	-	16
student		14	-
preparation	preparacion	5	17
communication	comunicacion	-	10
GOOD, NECESSARY		190	127
good	buena,bien	54	38
necessary	necesario	53	39
need,ed		26	-
important	importante	35	9
help,ful	ayuda	16	31
love	amor	6	10
KNOWLEDGE, EXPERIENCE		133	96
knowledge		112	-
know	conocer	-	56
know	saber	-	35
experience	experiencia	21	5

		US	C
INTELLIGENCE, WISDOM		91	52
intelligence	inteligencia	40	22
wisdom	sabiduria	22	9
smart		24	-
thought	pensamiento	5	10
will	voluntad	-	11
JOB, CAREER		92	61
job		36	-
future	futuro	-	48
career		16	-
life	vida	30	13
opportunity		10	-

		US	C
DEGREE, DIPLOMA		72	10
degree		49	-
B.S.		12	-
bachelor	bachiller	-	10
diploma		11	-
MONEY, EXPENSIVE		48	20
money	dinero	16	20
expensive		22	-
grants		10	-

Main Components and Responses		US	C
TEACHERS, PROFESSORS		156	153
teachers	maestros	143	10
professor	profesor	13	74
teaching	ensenanza	-	69
PROGRESS, DEVELOPMENT		63	143
progress	progreso	-	60
development	desarrollo	12	19
improvement	mejoramiento	17	8
excell	superacion	-	27
advances	adelantos	9	10
achieve		13	-
achievement	logro	-	19
extension		12	-
EDUCATED, CULTURE(D)		0	99
get an educ.	instruirse	-	18
educator	educador	-	18
culture,d	cultura	-	52
behavior	comportamien.	-	11
PEOPLE, FAMILY		10	76
person	persona	-	23
friend,ship	amistad	10	19
parents	padres	-	22
family	familia	-	12
FIELDS OF STUDY		38	41
science	ciencia	-	21
moral	moral	-	20
sex		14	-
health		12	-
math		12	-
MISCELLANEOUS		38	35
security	seguridad	-	15
bad	mala	6	14
power	poder	12	6
freedom		10	-
hard		10	-

INTELLIGENCE/INTELIGENCIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
SMART, BRIGHT	22	7
I.Q., TEST	13	1
STUDY, LEARNING	10	10
CIA, FBI	6	0
STUPID, DUMB	3	1
KNOWLEDGE, UNDERSTANDING	13	17
PEOPLE, MAN	5	16
ABILITY, CAPACITY	7	13
HEAD, BRAIN, THINK	7	11
SCHOOL, EDUCATION	8	9
GOOD, DESIRABLE	4	8
DEVELOPMENT,PROGRESS	1	8
Total Adjusted Scores	1673	1645

Main Components and Responses		US	C
SMART, BRIGHT		368	108
smart,s		252	-
bright		18	-
to be	ser	-	10
intelligence	inteligencia	16	30
genius	genio	22	14
gifted		13	-
brilliant		20	-
superiority	superiorid.	5	14
excell	sobresalir	-	13
sensitive		11	-
high	alta	-	12
clever		11	-
astuteness	astucia	-	15

I.Q., TEST		223	14
I.Q.		125	-
test,s	test	36	6
quotient	coeficiente	19	8
measures		10	-
common sense		33	-

STUDY, LEARNING		169	143
study	estudiar	12	120
learn		71	-
book,s		27	-
work	trabajo	18	16
read,ing		17	-
grades	notas	12	7
student		12	-

CIA, FBI		105	0
CIA		57	-
FBI		24	-
spy,s		24	-

STUPID, DUMB		49	21
stupid		29	-
dumb		20	-
little	poca	-	11
bad	mala	-	10

		US	C
GOOD, DESIRABLE		66	126
good	bien,bueno	28	53
desire	desear	14	7
great	grande	-	19
help,ful	ayuda	6	19
valuable		11	-
necessary	necesario	7	17
love	amor	-	11

DEVELOPMENT,PROGRESS		15	114
development	desarrollo	8	29
progress	progreso	-	20
profit	aprovechar	-	31
achievements	logros	-	13
success	exito	7	10
reach	alcanzar	-	11

		US	C
SCHOOL, EDUCATION		132	137
school	colegio	43	13
college		22	-
university	universidad	-	13
education	educacion	58	10
science	ciencia	-	15
scientist	cientifico	-	11
profession	profesion	9	20
apprentice	aprendizaje	-	33
culture	cultura	-	22

Main Components and Responses		US	C
KNOWLEDGE, UNDERSTANDING		222	249
knowledge	conocimien.	119	60
know	saber	7	61
understand	comprension	-	43
understand	entender	19	21
wisdom	sabiduria	26	34
wise	sabio	-	30
insight		12	-
experience		16	-
life		12	-
maturity		11	-

PEOPLE, MAN		89	233
people		15	-
person	persona	-	24
man	hombre	8	62
I	yo	-	43
me		27	-
myself		12	-
you, your	tu	-	13
parent		10	-
friend	amigo	6	16
human	humano	-	23
everybody	todos	-	19
woman	mujer	-	11
individual	individual	-	11
the, he	el	-	11
Einstein		11	-

ABILITY, CAPACITY		120	189
ability	habilidad	38	10
capacity	capacidad	-	77
have	tener	-	11
innate		16	-
inherent		14	-
don, gift	don	-	37
power	poder	16	27
quality	cualidad	-	17
potential		14	-
skill	destreza	-	10
age		10	-
native		12	-

HEAD, BRAIN, THINK		115	161
brain	cerebro	71	18
reason	razon	-	39
mind	mente	27	34
think	pensar	17	28
faculty	facultad	-	25
internal	interna	-	17

KNOWLEDGE/CONOCIMIENTO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
EDUCATION,LEARNING	27	27
INTELLIGENCE	25	10
BOOKS, READING	11	4
SCHOOL, COLLEGE	9	6
IGNORANCE	2	0
STUDY, TEACHING	7	18
GOOD, HELPFUL	9	9
PEOPLE	2	7
SCIENCE, MATH	1	7
TRUTH, FACT	5	6
GROWTH, PROGRESS	2	2
MISCELLANEOUS	1	5
Total Adjusted Scores	1776	1635

Main Components and Responses

EDUCATION,LEARNING		488	397
education	educacion	173	13
professor	profesor	10	16
degree		11	-
learn,ed,ing		161	-
know	saber	42	192
understand	entender	72	42
understanding	comprensivo	-	22
see	ver	-	19
work	trabajo	19	18
investigate	investigar	-	13
overcome	superar	-	16
culture	cultura	-	33
development	desarrollo	-	13

INTELLIGENCE		441	150
intelligent	inteligente	136	54
smart		124	-
wisdom	sabiduria	72	47
wise		21	-
think,ing	pensar	15	18
brain,s		27	-
interior	interior	-	17
insight		12	-
sense		12	-
common sense		12	-
mindpower		10	-
reason	razon	-	14

BOOKS, READING		189	63
books	libros	113	37
read,ing	lect.,leer	30	21
key		18	-
library	biblioteca	17	5
literate		11	-

SCHOOL, COLLEGE		167	91
school	escue.,col.	78	42
college		80	-
university	universidad	9	49

IGNORANCE		34	0
ignorance		20	-
lacking		14	-

Main Components and Responses

STUDY, TEACHING		122	264
study	estudio	31	121
teach,ing	ensenar	24	17
teachers	maestros	12	6
experience	experiencia	43	21
tecnniques	tecnicas	6	17
inform	informar	6	12
learn	aprendizaje	-	70

GOOD, HELPFUL		161	128
good	bueno	51	26
help,ful	ayuda	12	52
power	poder	43	9
important		21	-
useful		17	-
necessary	necesario	11	18
love	amor	6	12
achievement	logro	-	11

PEOPLE		34	105
people		14	-
person	persona	-	25
man	hombre	-	26
friends	amigos	-	11
I	yo	-	11
social	social	-	11
life	vida	20	21

SCIENCE, MATH		12	102
science	ciencia	12	66
mathematics	matematica	-	10
abstract	abstracto	-	12
humanities	humanidades	-	14

TRUTH, FACT		81	86
truth		43	-
true	verdadero	-	17
facts		10	-
philosophy	filosofia	-	44
ideas		11	-
relative		10	-
be	ser	-	14
common	comun	7	11

		US	C
GROWTH, PROGRESS		28	30
growth		16	-
progress	progreso	-	30
expand,ing		12	-

MISCELLANEOUS		19	70
future	futuro	-	14
name	nombre	-	12
to name	mentar	-	14
world	mundo	8	14
God	dios	11	16

TEACHER/MAESTRO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
SCHOOL,COLLEGE,CLASS	20	7
LEARNING, EDUCATION	18	11
KNOWLEDGE,UNDERSTANDING	14	11
STUDENT, PRINCIPAL	10	7
BOOKS, SUPPLIES	9	2
WORK	3	1
TEACHING, HELPING	8	25
TEACHERS, PROFESSORS	11	15
FRIEND,PARENTS,MEN	6	14
MISCELLANEOUS	1	6
Total Adjusted Scores	1783	1827

Main Components and Responses		US	C
SCHOOL,COLLEGE,CLASS		362	114
school	colegio,esc.	198	78
college		40	-
university	universidad	17	26
high school		16	-
elementary		13	-
class	clase	49	6
subject		10	-
mathematics	matematicas	19	4

LEARNING, EDUCATION		318	175
learning		118	-
educate,ion	educar,cion	85	95
grades	calificacion	29	17
notes,grades	notas	6	22
test,s		19	-
know,ing	saber	3	28
experience	experiencia	20	4
lecture		22	-
homework	tareas	16	9

KNOWLEDGE,UNDERSTANDING		245	183
knowledgeable	conocedor	76	31
intelligence	inteligencia	13	17
understanding	comprension	22	48
wise,dom	sabio	22	15
respect	respeto	17	17
impartial		10	-
patient		15	-
good	buenos	22	37
old	viejo	12	8
leader		14	-
mind reader		12	-
love	amor	-	10
lover		10	-

STUDENT, PRINCIPAL		182	123
student	estudiante	125	59
pupil		23	-
pupil	alumno	5	23
apprentice	aprendizaje	-	41
principal		11	-
pet		18	-

		US	C
BOOKS, SUPPLIES		156	35
books	libros	63	13
board,black-	tablero	13	14
chalk	tiza	14	8
desk		14	-
ruler		13	-
apple		39	-

WORK		54	21
work	trabajo	3	11
job		15	-
authority	autoridad	36	10

Main Components and Responses		US	C
TEACHING, HELPING		143	420
teaching	ensenanza	49	197
help,er,ing	ayuda	54	112
guide	guia	29	63
direct	dirigir	-	10
give	dar	11	11
collaboration	colaborac.	-	16
knowledgeable	preparado	-	11

TEACHERS, PROFESSORS		203	253
instructor	instructor	88	29
professor	profesor	115	19
advisor	consejero	-	10
prophet	profeta	-	195

FRIEND,PARENTS,MEN		110	235
friend	amigo	16	108
father	padre	11	28
mother	madre	21	11
parents		11	-
woman	mujer	18	6
lady		13	-
man	hombre	8	24
persons	personas	-	44
companion	companero	-	14
me		12	-

MISCELLANEOUS		10	101
punishment	castigo	-	10
scolding	regano	-	14
bad,evil	malo	10	35
name	nombre	-	42

YOUTH/JUVENTUD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
YOUNG	18	7
PEOPLE	17	9
AGE, STAGES	15	6
GROWTH, DEVELOPMENT	12	12
FUN, PLAY	8	7
FREEDOM	5	3
JOBS	3	1
LIFE, MOVEMENT	9	15
JOY, HAPPINESS	4	15
LOVE, FRIENDSHIP	3	13
PROBLEMS	4	7
BEAUTY	1	3
MISCELLANEOUS	2	3
Total Adjusted Scores	1585	1616

Main Components and Responses		US	C
YOUNG		293	96
young		231	-
youth	adolescenc.	-	41
youth	jovenes	6	37
innocent	inocencia	45	7
freshness	lozania	11	11
PEOPLE		270	125
child	nino	146	11
kid		50	-
boy		32	-
I	yo	-	42
me		18	-
brother	hermano	-	11
friends	amigos	5	11
we	nosotros	-	10
men	hombres	-	14
women	mujeres	-	13
groups		19	-
everybody	todos	-	13
AGE, STAGES		230	85
age	edad	64	33
teenager		49	-
adolescence		39	-
stage	etapa	-	14
puberty	pubertad	5	19
immature		19	-
childhood		10	-
old,-age	vejez,viejos	44	19
GROWTH, DEVELOPMENT		190	170
growth		15	-
growing		18	-
development		10	-
minors	menores	-	11
school	colegio	44	10
study	estudiar	-	26
teach		14	-
learning		24	-
know	conocer	-	13
achievement	logro	-	14
discover	descubrir	-	10
maturity		10	-
change	cambio	11	11
progress	progreso	11	15
modernism	modernismo	-	10
future	futuro	21	34
experience	experiencia	12	16

		US	C
FUN, PLAY		134	102
fun	diversion	36	38
play, game	juego	35	8
games		10	-
sport	deporte	13	11
YMCA		13	-
camp		10	-
fiestas	fiestas	-	19
good	bueno	17	17
enjoy	disfrutar	-	9
FREEDOM		72	41
free,dom		36	-
carefree		36	-
liberty	libertad	-	41

		US	C
JOBS		45	11
jobs		16	-
employment		13	-
unemployment		11	-
work	trabajo	5	11
MISCELLANEOUS		30	47
necessity	necesidad	-	14
	chevere	-	11
beginning	principio	-	11
fountain		21	-
America	America	9	11

Main Components and Responses		US	C
LIFE, MOVEMENT		143	225
life	vida	13	87
energy	energia	28	11
vigor	vigor	8	29
strength	fuerza	11	17
strong		31	-
health	salud	18	10
dynamic	dinamica	-	23
grandiose	grandiosa	-	14
vibrant		19	-
live	vivir	-	12
activity	actividad	15	11
fullness	plenitud	-	11
JOY, HAPPINESS		60	217
joy, pleasure	alegria	-	149
happiness	felicidad	19	24
happy	feliz	33	21
wonderful	maravillosa	8	12
pleasure	placer	-	11
LOVE, FRIENDSHIP		40	197
love	amor	15	84
engagement	noviazgo	-	11
friendship	amistad	-	36
desires	deseos	17	8
emotions	emociones	-	10
hopes	esperanzas	8	15
sincerity	sinceridad	-	11
enthusiasm	entusiasmo	-	10
help	ayuda	-	12
PROBLEMS		57	107
problems	problemas	9	17
rebellious	rebeldia	12	16
confused		14	-
illusion	ilusion	-	14
irresponsible	irresponsab.	-	12
drug,s	droga	6	17
troubled		10	-
fight	lucha	6	13
madness	locura	-	18
BEAUTY		21	46
beauty	belleza	-	31
beautiful	bella	21	15

SCIENCE/CIENCIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
BIOLOGY, CHEMISTRY	35	14
EXPERIMENT,RESEARCH	20	18
TECHNOLOGY, SPACE	12	4
MAN, SOCIETY	7	13
KNOWLEDGE	4	13
STUDY, LEARN	7	12
ADVANCEMENT,PROGRESS	4	11
ENVIRONMENT, WORLD	2	6
GOOD, IMPORTANT	3	4
CAREER, PROFESSION	1	2
MISCELLANEOUS	4	2
Total Adjusted Scores	1796	1698

Main Components and Responses		US	C
BIOLOGY, CHEMISTRY		628	222
biology	biologia	129	26
microbiology		17	-
chemistry	quimica	174	30
physics	fisica	101	20
medicine	medicina	45	43
mathematics	matematica	42	18
zoology		24	-
geology		11	-
engineering	ingenieria	24	7
economy	economia	-	25
politics	politica	-	13
astronomy		29	-
hard		20	-
art	arte	12	40
EXPERIMENT,RESEARCH		363	284
experiment	experimento	53	43
research	investigar	46	56
discovery	descubrim.	23	15
method	metodo	19	10
test		16	-
laboratory	laboratorio	56	6
invention	invento	21	23
teaching	ensenanza	25	9
education	educacion	12	9
school		20	-
university	universidad	-	27
understand	entender	17	9
understanding	comprension	-	10
intelligence	inteligencia	8	12
interest	interes	10	16
work	trabajo	14	13
do, perform	realizar	-	15
fair		23	-
mystery	misterio	-	11
TECHNOLOGY, SPACE		224	62
technical	tecnica	111	38
technology	tecnologia	-	15
space		41	-
moon		17	-
stars		10	-
complexity	complejidad	15	9
modern		13	-
computer		17	-

Main Components and Responses		US	C
MAN, SOCIETY		126	205
man	hombre	-	16
Einstein		16	-
scientist	cientifico	27	35
society	sociedad	-	12
social	social	17	33
life	vida	50	23
culture	cultura	-	20
humane	humana	-	18
animal	animal	5	15
future	futuro	11	33
KNOWLEDGE		70	202
knowledge	conocimien.	56	111
know	saber	-	43
wisdom	sabiduria	-	21
wise	sabio	-	11
true	verdad	-	16
precise		14	-
STUDY, LEARN		124	180
study	estudio	84	147
learn	aprender	40	33
ADVANCEMENT,PROGRESS		80	172
advance	adelanto	-	38
advance	avance	24	24
progress	progresar	41	70
development	desarrollo	15	40
ENVIRONMENT, WORLD		38	89
environment		13	-
world	mundo	13	17
matter	materia	-	53
earth		12	-
nature	naturaleza	-	19
GOOD, IMPORTANT		50	58
good	bueno	19	9
important	importante	18	6
help,ful	ayuda	13	31
necessary	necesario	-	12

		US	C
CAREER, PROFESSION		15	36
career	carrera	5	12
profession	profesion	10	13
specializ.	especializ.	-	11
MISCELLANEOUS		78	34
fiction	ficcion	51	28
explosion	explosion	27	6

MONEY/DINERO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
CASH, DOLLARS	21	16
RICH, POWERFUL	16	15
BUY, SPEND	16	11
NEED, WANT	12	11
JOB, WORK	8	1
BAD, EVIL	4	2
PROBLEMS	3	3
CAR, FOOD, HOUSE	6	13
SUCCESS, COMFORT, SECURITY	7	13
EARNINGS, INCOME	2	8
ECONOMY, INFLATION	2	5
MISCELLANEOUS	2	3
Total Adjusted Scores	1867	1719

Main Components and Responses

CASH, DOLLARS		388	254
		US	C
cash		63	-
dollar	dolar	93	14
green		100	-
silver, money	plata	8	153
currency		11	-
coin,s	moneda	30	36
pennies		13	-
$15.00		10	-
gold	oro	14	17
amount	cantidad	-	10
finances		10	-
checkbook	chequera	19	8
bills	billetes	17	16

RICH, POWERFUL		305	230
rich	rico	77	12
wealth	riqueza	90	74
lots		11	-
much	mucho	-	13
power	poder	113	131
talks		14	-

BUY, SPEND		294	172
buy,ing		43	-
pay	pagar	34	2
spend	gastar	60	18
purchases	compras	-	67
expenditure	gasto	14	29
exchange		27	-
interchange	intercambio	3	18
consumer		10	-
bank,s	banco	74	26
save,ing	ahorro	29	12

NEED, WANT		230	170
need,ed		78	-
necessary	necesario	59	58
want,ed		29	-
important	importante	10	14
value	valor	-	23
good	bueno,bien	23	34
help	ayuda	-	31
lack,ing	falta	20	10
none		11	-

JOB, WORK		151	17
job		76	-
work		55	-
career		14	-
business	negocio	6	17

BAD, EVIL		79	27
		US	C
bad	malo	11	15
greed	avaricia	38	12
evil		11	-
corrupt		19	-

PROBLEMS		60	42
problems	problemas	12	19
poverty	pobreza	9	12
poor		29	-
lost	perdido	-	11
counterfeit		10	-

MISCELLANEOUS		29	41
		US	C
easy	facil	-	18
middle	medio	-	13
world		18	-
magazine		11	-
taste	gusto	-	10

Main Components and Responses

CAR, FOOD, HOUSE		120	210
		US	C
car,s	carro	23	60
food	comida	26	20
house	casa	15	45
clothes	ropa	16	21
travel	viajar	17	17
college		11	-
health	salud	-	18
study	estudio	-	15
material	material	12	14

SUCCESS, COMFORT, SECURITY		125	196
success		27	-
security		27	-
satisfaction	satisfaccion	-	18
well-being	bienestar	-	25
happiness	felicidad	17	12
joy, mirth	alegria	-	11
pleasure	placer	6	24
fun,diversion	diversion	17	23
comfort	comodidad	-	24
prestige	prestigio	-	14
freedom		14	-
liberty	libertad	-	11
love	amor	-	27
life	vida	17	7

EARNINGS, INCOME		44	128
salary	sueldo	-	11
salary, wages	salario	-	22
income	ingresos	15	12
paycheck		12	-
earn		17	-
gain,s	ganancia	-	47
gain, win	ganar	-	11
achievements	logros	-	15
resource	recurso	-	10

ECONOMY, INFLATION		42	76
economical	economico	12	33
inflation	inflacion	18	8
political	politico	-	18
capitalism	capitalism	12	17

ECONOMY/ECONOMIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
RECESSION, DEPRESSION	24	2
SUPPLY,DEMAND,EXCHANGE	13	5
BAD, POOR, FAILING	12	3
BUSINESS,JOBS,PRODUCTION	6	6
OIL, ENERGY	2	0
MONEY, WEALTH	23	27
COUNTRIES, GOVERNMENT	13	19
STUDY, PROFESSION	1	17
DEVELOPMENT, ADVANCEMENT	4	8
PERSONAL,HOME,CAR	1	6
SOCIAL GOALS, NEEDS	0	4
MISCELLANEOUS	2	4
Total Adjusted Scores	1585	1673

Main Components and Responses		US	C
RECESSION, DEPRESSION		381	34
recession		123	-
depression		69	-
inflation	inflacion	140	29
high	alta	16	5
tight		16	-
balance		17	-
SUPPLY,DEMAND,EXCHANGE		199	70
economics		29	-
supply		24	-
demand		15	-
distribution	distribucion	-	13
GNP		16	-
graphs		10	-
stock market		21	-
Wall Street		19	-
exchange		10	-
state of union		15	-
expenditure	gasto	7	13
invest	invertir	-	19
imports		16	-
importation	importacion	-	14
exportation	exportacion	17	11
BAD, POOR, FAILING		188	41
bad	mala	46	19
poor		47	-
problem	problema	19	11
trouble		10	-
failing		13	-
falling		10	-
downhill		14	-
lose	perdida	-	11
disaster		11	-
unemployment		18	-
BUSINESS,JOBS,PRODUCTION		97	88
business		43	-
businessman	negociante	-	14
jobs		25	-
employment	empleo	10	8
production	produccion	12	52
work	trabajo	7	14
OIL, ENERGY		30	6
oil		17	-
energy	energia	13	6

		US	C
SOCIAL GOALS, NEEDS		0	54
equality	igualdad	-	15
necessity	necesidad	-	39
MISCELLANEOUS		28	57
complex		11	-
love	amor	-	10
man	hombre	-	12
interesting	interesante	17	23
relations	relaciones	-	12

		US	C
DEVELOPMENT, ADVANCEMENT		60	122
plan,ing		19	-
development	desarrollo	6	25
protect	guardar	-	10
help	ayuda	12	8
progress	progreso	-	21
gain,s	ganancia	-	23
growth		11	-
good	bueno	-	13
well-being	bienestar	-	22
sound		12	-
PERSONAL,HOME,CAR		22	97
personal	personal	-	10
family	familia	7	11
home	hogar	-	20
house	casa	-	14
car,s		15	-
clothes	ropa	-	13
food	comida	-	29

Main Components and Resources		US	C
MONEY, WEALTH		361	405
money	dinero	206	182
monetary	monetario	7	11
gold		10	-
silver, money	plata	-	45
salary	salario	-	10
wealth	riqueza	13	15
bank	banco	-	10
saving	ahorro	27	81
thrift		13	-
budget		37	-
ration	racionar	-	10
taxes		21	-
price	costo	12	11
poverty	pobreza	6	10
number	numero	-	10
power	poder	9	10
COUNTRIES, GOVERNMENT		207	287
country	pais	10	59
nation	nacion	9	18
place	lugar	-	11
U.S.A.		10	-
Colombia	Colombia	-	17
society	sociedad	-	23
community	comunidad	-	15
system		22	-
organization	organizacion	-	18
government	gobierno	33	12
ours		11	-
Carter		35	-
administr.	administrac.	-	29
policy		11	-
resources	recursos	-	13
politics	politica	48	53
capitalist		18	-
universal	mundial	-	19
STUDY, PROFESSION		12	260
study	estudio	-	38
science	ciencia	-	39
course		12	-
university	universidad	-	31
faculty	facultad	-	28
profession	profesion	-	47
career	carrera	-	77

EMPLOYMENT/EMPLEO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
JOB, POSITION	28	4
UNEMPLOYMENT	7	2
HIRING, INTERVIEW	5	0
MONEY, SALARY	16	21
WORK, EFFORT	15	20
NEED, GOOD	3	11
SECURITY, SATISFACTION	7	10
BUSINESS, OFFICE	8	9
PROFESSION, OCCUPATION	6	8
BAD, DIFFICULT	2	7
PEOPLE, SOCIETY	2	4
MISCELLANEOUS	1	4
Total Adjusted Scores	1808	1777

Main Components and Responses		US	C
JOB, POSITION		512	57
job,s	puesto	423	7
position	posicion	17	9
time	tiempo	25	5
schedule	horario	6	12
summer		13	-
responsible	responsable	17	24
self-support		11	-
UNEMPLOYMENT		122	32
unemployment	desempleo	99	32
jobless		11	-
none		12	-
HIRING, INTERVIEW		85	0
hire		12	-
interview		26	-
opportunity		47	-

		US	C
PROFESSION, OCCUPATION		115	130
profession	profesion	8	29
occupation	ocupacion	21	80
career		75	-
study,learn	estudio	-	12
school	colegio	11	9
BAD, DIFFICULT		37	110
bad	malo	-	20
difficult	dificil	-	23
hard		24	-
distraction	distraccion	-	12
bored	aburrido	13	10
exploitation	explotacion	-	12
slave	esclavo	-	11
poor	pobre	-	22

		US	C
PEOPLE, SOCIETY		30	68
people	gente	5	15
me		12	-
men	hombres	-	14
white male		13	-
family	familia	-	17
society	sociedad	-	11
wage-earner	asalariado	-	11
MISCELLANEOUS		15	64
influence	palanca	-	12
food	comida	-	19
understand	comprender	-	24
future	futuro	15	9

Main Components and Responses		US	C
MONEY, SALARY		288	343
money	dinero	232	202
silver, money	plata	-	33
salary	sueldo	19	23
salary, wages	salario	-	51
remunerated	remunerado	-	23
paycheck		10	-
pay		16	-
bills		11	-
saving	ahorro	-	11
WORK, EFFORT		267	322
work,ing	trabajo	261	277
worker	obrero	-	20
effort	esfuerzo	-	13
activity	actividad	6	12
NEED, GOOD		56	180
necessity	necesidad	12	84
want		10	-
useful		17	-
beneficial	benefica	11	6
good	bueno	-	29
fair, just	justo	-	10
easy	facil	-	10
help	ayuda	6	41
SECURITY, SATISFACTION		135	165
security	seguridad	39	16
stability	estabilidad	7	17
satisfaction	satisfaccion	33	20
realization	realizacion	-	20
development	desarrollo	-	12
success		10	-
well-being	bienestar	-	34
fun		14	-
enjoy		10	-
love	amor	-	12
support		12	-
providing		10	-
subsistence	subsistencia	-	13
health	salud	-	21
BUSINESS,OFFICE		146	144
business	negocio	24	13
factory	fabrica	-	18
office	oficina	29	42
companies		13	-
enterprise	empresa	-	20
employees	empleados	31	9
boss, patron	patron	36	10
union	union	-	10
commerce	comercio	-	12
economy	economia	13	10

UNEMPLOYMENT/DESEMPLEO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
JOB, WORK	20	7
MONEY, COMPENSATION	11	3
ECONOMY, INFLATION, REC.	11	4
PEOPLE, BLACKS, COUNTRIES	9	7
GOVERNMENT, POLITICS	8	2
RATE, INCREASING	7	2
PROBLEMS, HUNGER	8	25
POVERTY, LACK	15	19
IDLENESS, VAGRANCY	4	18
UNHAPPY, WORRIED	5	10
MISCELLANEOUS	1	2
Total Adjusted Scores	1541	1329

Main Components and Responses		US	C
JOB, WORK		**315**	**86**
job,s		127	-
employment	empleo	38	10
work	oficio	-	19
work	trabajo	43	57
jobless		64	-
no job		43	-
MONEY, COMPENSATION		**168**	**41**
money	dinero	61	27
compensation		39	-
pay		11	-
salary,wages	salario	-	14
check		35	-
insurance		22	-
ECONOMY, INFLATION, REC.		**169**	**48**
economy	economia	32	22
recession		61	-
inflation	inflacion	26	16
depression		50	-
state	estado	-	10
PEOPLE, BLACKS, COUNTRIES		**137**	**85**
people	gente	15	9
man	hombre	-	11
me		56	-
myself		14	-
I	yo	-	15
black		40	-
family	familia	-	11
society	sociedad	12	16
Colombia	Colombia	-	23
GOVERNMENT, POLITICS		**126**	**29**
government	gobierno	16	18
politics	politica	7	11
Carter		24	-
welfare		62	-
office		17	-
RATE, INCREASING		**114**	**24**
rate		12	-
increasing		10	-
growing	creciente	-	12
rise,ing		19	-
high		17	-
many	muchos	5	12
line,s		51	-

Main Components and Responses		US	C
PROBLEMS, HUNGER		**119**	**303**
problem	problema	43	76
hunger	hambre	9	102
crime		15	-
theft	robo	-	23
injustice	injusticia	-	40
wickedness	maldad	-	12
bad	malo,mal	28	21
disaster	desastre	-	11
waste		16	-
insecurity	inseguridad	8	18
POVERTY, LACK		**235**	**232**
poverty	pobreza	60	141
poor		102	-
broke		10	-
no money	desplatado	36	25
nothing	nada	-	23
lack	falta	11	17
scarcity	escasez	-	14
underdeveloped	subdesarrollo	6	12
bills		10	-
IDLENESS, VAGRANCY		**59**	**214**
idleness	desocupacion	-	80
vagrancy	vagancia	-	64
wandering	vago	-	29
inactivity	inactividad	-	10
bored	aburrido	13	14
don't work	no trabajo	-	17
unemployment		12	-
useless		12	-
lazy	pereza	22	-
UNHAPPY, WORRIED		**83**	**119**
unhappy	infeliz	19	8
sad,ness	tristeza	15	19
misery	miseria	-	28
worry	preocupacion	10	20
pain,ful		17	-
anguish	angustia	-	13
fear		12	-
frightening		10	-
desperation	desesperacion		31
MISCELLANEOUS		**16**	**27**
help	ayuda	5	15
current		11	-
do	desempenar	-	12

Main Components and Responses		US	C
RECESSION, DEPRESSION		290	0
recession		166	-
depression		81	-
deflation		43	-
MONEY, DOLLAR		266	162
money	dinero	204	101
monetary	monetaria	-	11
dollar	dolar	45	16
coin	moneda	-	14
capital	capital	7	11
interest	interes	10	9
INCREASE, HIGH		199	162
increase	aumento	10	27
growth	crecimiento	-	15
rise,s,ing	alzas	54	12
raise,lift	subir	-	15
up		10	-
high,er	alta	85	44
balloon	bomba	40	17
excess	exceso	-	12
fat,ness	gordo	-	20
PRODUCTS, CAR, CLOTHES		142	66
production	produccion	11	14
car	carro	10	6
food	alimento	38	8
food	comida	-	15
clothes	ropa	10	7
gas		36	-
oil	petroleo	10	16
tires		10	-
house,ing		17	-
ECONOMY, MARKET		140	119
economy	economia	113	108
market	mercado	-	11
percentage		12	-
cost of living		15	-

INFLATION/INFLACION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
RECESSION, DEPRESSION	19	0
MONEY, DOLLAR	17	12
INCREASE, HIGH	13	12
PRODUCTS, CAR, CLOTHES	9	5
ECONOMY, MARKET	9	9
GOVERNMENT, POLITICS	8	6
JOBS, WORK	3	0
PROBLEMS: HUNGER, POVERTY	10	34
COSTS, PRICES	8	9
COUNTRY	2	8
MISCELLANEOUS	3	4
Total Adjusted Scores	1566	1485

		US	C
GOVERNMENT, POLITICS		122	85
government	gobierno	28	63
politics,al	politicos	18	13
Carter		65	-
president	presidente	11	9
JOBS, WORK		50	0
job,s		21	-
work		18	-
wages		11	-

Main Components and Responses		US	C
PROBLEMS: HUNGER, POVERTY		154	460
problem	problema	32	119
poverty	pobreza	15	67
no money		12	-
broke		10	-
short,low	baja	-	19
scarcity	carestia	-	47
need,lack	carencia	-	11
bad	mala,malo	24	24
impediment	embarazo	-	20
incontrollable	incontrola	-	11
uncontrollable		13	-
unbalance	desequilib.	-	15
crisis	crisis	-	14
injustice	injusticia	-	11
theft	robo	-	18
unemployment	desempleo	48	16
underdevlpd	subdesarro.	-	17
hunger	hambre	-	51
COSTS, PRICES		120	126
cost,s		53	-
prices	precios,cost.	89	108
expenses	gastos	54	7
value	valor	12	11
COUNTRY		29	113
country	pais	-	22
U.S.A.	E.E.U.U.	14	13
Colombia	Colombia	-	39
world	mundo	15	11
universal	mundial	-	28
MISCELLANEOUS		54	57
explore	explorar	-	15
family	familia	-	21
time	tiempo	10	10
fighter		20	-
man	hombre	-	11
now		11	-
control		13	-

POVERTY/POBREZA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
POOR, NO MONEY	23	3
HUNGER, SICKNESS	21	19
COUNTRIES, PLACES	16	10
WELFARE, HELP	5	1
JOB, UNEMPLOYMENT	3	3
UNDERDEVELOPMENT	10	16
MISERY,SADNESS	3	16
INJUSTICE, EXPLOITATION	5	11
PEOPLE, BLACKS	7	10
MONEY, WEALTH	7	9
MISCELLANEOUS	0	3
Total Adjusted Scores	1748	1625

Main Components and Responses		US	C
POOR, NO MONEY		406	45
poor	pobre	295	33
poorness		14	-
no money	desplatado	21	12
lack of money		11	-
low income		10	-
stricken		55	-
HUNGER, SICKNESS		375	276
hunger,ry	hambre	149	135
starving		40	-
lack of food		30	-
malnutrition	desnutricion	12	26
food	comida	36	28
sick,ness		10	-
illness	enfermedad	-	30
disease		31	-
unhealthy		14	-
health	salud	-	18
pain	dolor	24	9
suffering	sufrimiento	17	16
dead,death	muerte	12	14
COUNTRIES, PLACES		274	150
country,s	pais	17	15
Latin America	AmericaLatina		16
Appalachia		13	-
Africa	Africa	14	13
Hungary		10	-
India		21	-
world	mundo	20	7
universal	mundial	-	14
government	gobierno	-	19
city,s		19	-
ghetto		54	-
slum,s		92	-
shack		14	-
Colombia	Colombia	-	66
WELFARE, HELP		85	18
welfare		68	-
help	ayuda	17	18
JOB, UNEMPLOYMENT		47	43
jobless		11	-
unemployment	desempleo	36	30
work	trabajo	-	13

		US	C
MONEY, WEALTH		116	131
money	dinero	67	72
wealth		23	-
rich	ricos,rique.	26	59
MISCELLANEOUS		6	40
love	amor	-	11
politics	politica	-	12
state	estado	6	17

Main Components and Responses		US	C
UNDERDEVELOPMENT		168	231
underdevelopd	subdesarro.	32	17
scarcity	escasez	-	10
deprived		15	-
needy		14	-
lack	falta	-	12
inflation	inflacion	-	10
abandon	abandono	-	14
need,lack	carencia	-	17
necessity	necesidad	-	26
abandonment	desamparo	-	10
nothing	nada	-	12
problem	problema	-	35
illiterate	analfabeta	8	15
house,ing	casa	13	16
cold	frio	8	24
dirt,y,ness	suciedad	34	13
rats		20	-
overcrowded		10	-
rags		14	-
MISERY,SADNESS		57	229
misery	miseria	-	85
sad	triste	18	66
unhappy	infeliz	17	7
incomprehens.	incomprens.	7	15
humiliation	humillacion	-	40
disgrace	desgracia	-	16
anger		15	-
INJUSTICE, EXPLOITATION		83	160
injustice	injusticia	-	39
exploitation	explotacion	-	31
inequality	desigualdad	5	[illegible]
insecurity	inseguridad	-	10
chaos	caos	-	13
wars	guerras	-	10
crime	crimen	36	4
oppression	opresion	13	4
social problem		15	-
theft	robo	-	17
bad	malo	-	21
unnecessary		14	-
PEOPLE, BLACKS		131	154
people	gente	16	9
everybody	todos	9	18
man	hombre	-	49
minorities		28	-
blacks		47	-
white		12	-
streetboys	gamines	-	22
shepherd	tugurios	-	29
children	ninos	19	15
society	sociedad	-	14

WORK/TRABAJO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
JOB, EMPLOYMENT	31	19
PLAY, FUN	16	5
HOME, SCHOOL	7	1
MONEY, PAY	18	23
EFFORT, HARD WORK	17	19
NECESSITY,RESPONSIBILITY	4	10
PROGRESS,DEVELOPMENT	5	9
HEALTH, STRENGTH	2	7
MAN, SOCIETY	0	4
MISCELLANEOUS	1	3
Total Adjusted Scores	1654	1531

Main Components and Responses		US	C
JOB, EMPLOYMENT		509	260
job		268	-
career		59	-
profession	profesion	6	32
occupation	ocupacion	17	42
employment	empleo	94	57
help	ayuda	-	42
employee		22	-
worker	obrero	-	11
boss	patron	14	10
performance	desempeno	-	14
skill		10	-
contract	contrato	-	13
factory	fabrica	-	12
business	negocio	9	12
office		10	-
enterprise	empresa	-	15

PLAY, FUN		269	63
play		138	-
fun		29	-
enjoyable		38	-
happy,ness	felicidad	7	17
good	bueno	13	21
pleasant		11	-
comradeship	companerismo	-	17
easy	facil	18	8
interest		15	-

HOME, SCHOOL		112	17
home		19	-
house		17	-
school		31	-
study	estudio	30	17
learn		15	-

Main Components and Responses		US	C
MONEY, PAY		295	321
money	dinero	216	161
wage,pay	salario	-	69
pay		33	-
salary		19	-
remuneration	remunerac.	-	12
rent, wage	sueldo	-	16
paychecks		10	-
earn		17	-
gain, win	ganar	-	11
achievements	logros	-	17
gains	ganancias	-	14
silver, money	plata	-	21

EFFORT, HARD WORK		277	259
effort	esfuerzo	11	78
hard	duro	149	13
work	oficio,trab.	-	38
fatigue	cansancio	-	36
boring		35	-
difficulty	dificultad	4	34
sweat	sudor	24	6
heavy	pesado	-	13
tired		10	-
busy		12	-
physical		10	-
force		10	-
struggle	lucha	-	17
exploitation	explotacion	-	13
toil		12	-
do, make	hacer	-	11

NECESSITY, RESPONSIBILITY		61	143
necessity	necesidad	19	60
need		16	-
responsibil.	responsabil.	16	37
obligation	obligacion	-	20
duty	deber	-	13
dedication	dedicacion	-	13
ethic		10	-

		US	C
PROGRESS,DEVELOPMENT		90	132
progress	progreso	-	19
development	desarrollo	-	23
security	seguridad	9	12
satisfaction	satisfaccion	15	15
success		14	-
accomplish		12	-
benefit	beneficio	6	15
stability	estabilidad	-	15
future	futuro	7	24
time	tiempo	27	9

HEALTH, STRENGTH		26	91
health	salud	6	14
well-being	bienestar	-	22
strong	fuerte	-	13
life	vida	20	28
bad	malo	-	14

		US	C
MAN, SOCIETY		0	59
man	hombre	-	39
society	sociedad	-	10
friends	amigos	-	10

MISCELLANEOUS		15	47
day,ly		15	
reality	realidad	-	23
schedule	horario	-	12
hard work	camello*	-	12

*Colloquial expression in Colombia denoting "hard work."

COMPETITION/COMPETENCIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
SPORTS, GAMES	29	12
BUSINESS	9	5
GOOD, FUN	7	4
SCHOOL	4	3
WIN, SUCCEED	14	24
FIGHT,CONTEST	17	18
PEOPLE, COUNTRIES	9	10
GOAL, REWARD	4	9
BAD	1	6
LOVE, LOYALTY	1	5
LOSE	2	3
MISCELLANEOUS	4	1
Total Adjusted Scores	1565	1415

Main Components and Responses		US	C
SPORTS, GAMES		457	151
sports	deporte	165	44
race,ing	carrera	115	74
athletic		46	-
swimming	natacion	10	13
run	correr	6	20
track		12	-
games	juego	23	-
olympics		30	-
football		23	-
basketball		13	-
fencing		14	-
BUSINESS		144	63
business	negocio	35	14
job		39	-
free enterpr.		11	-
capitalism	capitalismo	14	11
economy	economia	17	12
product		10	-
prices	precios	-	10
money	dinero	10	5
defeat	vencer	8	11
GOOD, FUN		108	52
good	bueno	36	19
fun		34	-
joys, pleas.	alegrias	-	15
excitement		11	-
perfect	perfecto	-	18
healthy		27	-
SCHOOL		61	42
school	colegio	51	4
study	estudio	-	26
university	universidad	-	12
scholastic		10	-

		US	C
GOAL, REWARD		56	113
goal	meta	16	20
drive		17	-
power	poder	-	19
objective	objetivo	-	10
values	valores	-	10
prize,reward	premio	9	19
medals	medallas	-	11
gains	ganancias	-	12
necessary	necesario	14	12

		US	C
BAD		19	74
bad, evil	malo	5	23
selfishness	egoismos	-	21
destructive		10	-
sad	triste	4	10
difficult	dificil	-	10
imperfect	imperfecta	-	10

		US	C
LOVE, LOYALTY		11	69
love		11	-
loyal	leal	-	11
comradeship	companeris.	-	18
friendship	amistad	-	12
satisfaction	satisfac.	-	17
security	seguridad	-	11
LOSE		25	38
lose	perder	12	38
loser		13	-
MISCELLANEOUS		57	17
skill		11	-
movie	pelicula	-	12
life	vida	36	5
[illegible]		[illegible]	[illegible]

Main Components and Responses		US	C
WIN, SUCCEED		218	305
win,ing,gain	ganar	96	122
winner		15	26
first	primero	6	14
best		11	-
beat		13	-
triumph	triunfo	-	45
success		22	-
better	mejor	9	24
overcome	superar	-	29
competent	competente	37	17
excell	sobresalir	9	13
progress	progresar	-	15
FIGHT,CONTEST		271	234
fight	luchar,pel.	37	65
contest		25	-
conflict		14	-
opposition		12	-
war	guerra	28	13
battles		11	-
competition	concurso	-	15
rival	rival	24	50
hard work		25	-
struggle		27	-
effort	esfuerzo	-	24
work	trabajo	22	34
aggressive		22	-
challenging		13	-
strive		11	-
participate	participar	-	13
dispute	disputa	-	20
PEOPLE, COUNTRIES		138	128
people		14	-
persons	personas	-	24
men		26	-
women		17	-
friends	amigos	14	13
siblings		10	-
I	yo	-	15
individual	individual	7	.11
faculty	facultad	-	11
name	nombre	-	22
world		13	-
territory	territorio	-	10
teams		15	-
enemy	enemigo	-	11
U.S.	usa	-	11
American		11	-
social		11	-

COOPERATION/COOPERACION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
TEAMWORK, SHARING	16	15
WORK, SCHOOL	14	5
SOLIDARITY, UNITY	14	8
TRUST, UNDERSTANDING	8	5
ORGANIZATION, GROUP	4	3
HELP, AID	24	37
FRIENDS,FAMILY,PEOPLE	10	14
GOALS, ACCOMPLISHMENT	9	10
MIND, SPIRIT	0	2
MISCELLANEOUS	1	2
Total Adjusted Scores	1431	1580

Main Components and Responses		US	C
TEAMWORK, SHARING		231	213
teamwork		25	-
cooperate	cooperar	10	23
interaction	interaccion	-	17
share	compartir	46	138
joint		14	-
agree		35	-
mutual	mutua	17	25
compromising		21	-
listen		12	-
willingness		11	-
get along		10	-
consideration		11	-
relation	relacion	8	10
hand shake		11	-
WORK, SCHOOL		207	75
work,ing	trabajo	127	29
job		17	-
business		10	-
competition		23	-
school	colegio	-	14
study	estudio	-	16
effort		20	-
participate	participar	10	16
SOLIDARITY, UNITY		198	111
solidarity	solidaridad	-	41
together		145	-
union	union	-	49
unity	unidad	33	21
unite		20	-
TRUST, UNDERSTANDING		112	69
trusting		34	-
understanding	comprension	54	25
love	amor	8	31
sincere	sincera	-	13
marriage		16	-
ORGANIZATION, GROUP		56	41
co-op		13	-
collective	colectivo	-	10
government		14	-
group	grupo	14	20
team		15	-
solution	solucion	-	11

Main Components and Responses		US	C
HELP, AID		341	535
help,ing,er	ayuda	219	397
assist		51	-
aid		28	-
collaboration	colaboracion	-	66
give,ing	dar	32	40
receive	recibir	-	21
guidance		11	-
support	apoyo	-	11
FRIENDS, FAMILY, PEOPLE		149	199
friends	amigos	56	58
friendship	amistad	-	73
family	familia	20	11
individual	individuo	-	15
person	persona	-	17
two people		12	-
people		15	-
community	comunidad	11	25
nation		14	-
world		21	-
GOALS, ACCOMPLISHMENT		127	137
achievement	logro	17	18
liberation	liberacion	-	10
good	buena	36	12
accomplish		15	-
strength	fuerza	-	19
necessity	necesidad	20	47
need,ed		15	-
desire	deseo	-	10
equality	igualdad	-	10
delivery	entrega	-	11
complete		13	-
success		11	-
MIND, SPIRIT		0	22
know	conocer	-	12
know	saber	-	10
MISCELLANEOUS		10	34
life		10	-
bad	mala	-	10
money	dinero	-	13
loan	prestamo	-	11

RESPONSIBILITY/RESPONSABILIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
JOB,WORK	25	14
TRUSTED, RELIABLE, MATURE	17	14
FAMILY,HOME	14	10
BURDEN, HARDSHIP	4	0
MARRIAGE, LOVE	3	3
DUTY, OBLIGATION	14	17
TAKE,HAVE	5	14
SELF, PEOPLE, FRIENDS	10	14
EDUCATION, STUDY	4	8
AUTHORITY,LEADERSHIP	2	2
MISCELLANEOUS	2	4
Total Adjusted Scores	1460	1548

Main Components and Responses		US	C
JOB,WORK		358	197
job		154	-
work, posit.	oficio	70	8
work	trabajo	-	79
contract		11	-
profession	profesion	-	11
education	formecion	-	15
task,s	tarea	19	21
career		12	-
care,ing		40	-
aid,help	ayudar	-	28
help,ing		13	-
money	dinero	31	24
security	seguridad	8	11

TRUSTED, RELIABLE, MATURE		246	193
trust	confianza	58	14
mature	maduro	97	23
adult	adulto	36	18
seriousnes	seriedad	-	36
loyal		17	-
conscientious	conciente	8	11
genial	genial	-	10
value	valor	-	26
liberty	libertad	-	19
moral	moral	-	11
virtue	virtud	-	10
independent		11	-
pride		19	-
rectitude	rectitud	-	15

FAMILY,HOME		211	145
family	familia	64	27
parents	padres	28	47
mother	madre	13	13
father		13	-
children		20	-
son,child	hijo,s	-	34
baby sitter		13	-
home	hogar	13	24
dependence		27	-

		US	C
BURDEN, HARDSHIP		64	0
burden		15	-
heavy		14	-
trouble		15	-
problem		10	-
pressure		10	-

MARRIAGE, LOVE		43	38
marriage	matrimonio	19	12
love	amor	11	26
wife		13	-

		US	C
AUTHORITY,LEADERSHIP		26	29
authority	autoridad	-	19
leadership		26	-
law	ley	-	10

MISCELLANEOUS		29	55
live,ing	vivir	6	12
be	ser	-	13
quality	cualidad	10	18
future		13	-
no	no	-	12

Main Components and Responses		US	C
DUTY, OBLIGATION		207	239
duty, owe	deber	59	108
obligation	obligacion	29	21
responsibi		23	-
important	importante	21	9
must be		10	-
goal		12	-
necessity	necesidad	7	60
need,ed		29	-
order	orden	-	24
commitment		17	-
desire	deseo	-	17

TAKE,HAVE		76	203
take		23	-
give	dar	-	14
fulfilled	cumplido	-	60
good	buena	17	54
have	tener	13	23
answer	responder	-	30
growth		12	-
capable	capaz	-	12
shared		11	-
put into act.	actuar	-	10

SELF, PEOPLE, FRIENDS		142	197
self		15	-
I	yo	-	19
me		23	-
people	gente	16	7
persons	personas	29	40
human	humano	-	12
social	social	15	9
man	hombre	-	41
friend	amigo	15	23
everybody	todos	5	23
your,self		24	-
companion	companero	-	12
world	mundo	-	11

EDUCATION, STUDY		58	111
education	educacion	-	14
study	estudio	-	63
learn		13	-
school	colegio	29	22
college		16	-
know	conocer	-	12

54

SECURITY/SEGURIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score	
	US	C
POLICE,GUARDS,LOCKS	18	8
MONEY, BANKS	16	3
LOVE, FRIENDSHIP	14	9
SAFE, CONFIDENT	14	7
FAMILY, HOME	10	9
PEOPLE, MAN	5	5
TRANQUILITY, HAPPINESS	7	16
CRIME, INSECURITY	2	12
GOOD, NEEDED	3	12
NATIONAL,MILITARY	3	9
JOB, WORK, EDUCATION	3	5
GOD, CHURCH	1	1
MISCELLANEOUS	3	4
Total Adjusted Scores	1621	1354

Main Components and Responses		US	C
POLICE,GUARDS,LOCKS		297	102
police	policia	88	79
guard		61	-
lock	candado	66	6
alarm	alarma	14	6
dogs		14	-
checks		22	-
car	carro	9	11
watch		11	-
tight		12	-
MONEY, BANKS		256	35
money	dinero	113	13
financial		36	-
wealth		12	-
insurance		12	-
economic	economico	12	10
bank		36	-
save,ings		17	-
deposit		14	-
future	futuro	4	12
LOVE, FRIENDSHIP		225	116
love	amor	92	24
friends	amigos	27	16
trust	confianza	46	37
faith	fe	-	29
warm,th		27	-
understand	compren.	5	10
emotional		17	-
feeling		11	-
SAFE, CONFIDENT		224	86
safe		72	-
safety		27	-
secure	seguro	8	26
confidence		12	-
contentment		12	-
stability	estabil.	-	18
careful	cuidadano	7	11
comfort		27	-
firmness	firmeza	-	31
blanket		59	-

		US	C
FAMILY, HOME		164	107
family	familia	78	34
parents	padres	-	20
home	hogar	69	19
house	casa	17	34
PEOPLE, MAN		83	63
people		6	-
social	social	77	33
man	hombre	-	18
universal	mundial	-	12

		US	C
JOB, WORK, EDUCATION		53	62
job		41	-
work	trabajo	-	11
school	colegio	-	27
study	estudio	-	19
knowledge	conocimien.	12	5
GOD, CHURCH		15	14
God	dios	15	14
MISCELLANEOUS		44	51
be	ser,estar	-	10
protected	protegido	44	41

Main Components and Responses		US	C
TRANQUILITY, HAPPINESS		121	192
tranquility	tranquil.	-	99
happiness	felicidad	45	11
peace	paz	40	20
health	salud	10	17
well-being	bienestar	-	22
life	vida	6	11
relax		10	-
joy, pleasure	alegria	-	12
freedom		10	-
CRIME, INSECURITY		36	140
theft	robo	-	15
holdup	atracos	-	10
jail	carcel	-	12
lies	mentiras	-	11
fear	miedo	-	19
insecure	inseguro	30	13
personal	personal	6	26
companies	companias	-	20
no	no	-	10
inexistent	inexistent	-	12
GOOD, NEEDED		53	142
good	buena	30	27
need		23	-
necessity	necesidad	-	33
help	ayuda	-	29
support	apoyo	-	20
important	importante	-	12
yes	si	-	10
objective	objetivo	-	11
NATIONAL,MILITARY		50	113
nation	nacion	18	33
country	pais	6	11
state, sta	estado	-	13
politics	politica	-	10
army	ejercito	-	15
power	poder	12	7
justice	justicia	-	14
badge		14	-
guerrilla	guerrilla	-	10

PROGRESS/PROGRESO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
SCIENCE, TECHNOLOGY	29	12
ADVANCE, UPWARD	23	16
ACHIEVE,HELP	9	7
LIFE,FUTURE	6	6
GOOD, GOAL, NEED	5	4
REGRESSION	4	1
DEVELOPMENT, GROWTH	7	14
IMPROVEMENT, SUCCESS	7	13
NATIONAL, SOCIAL	4	12
EDUCATION, STUDIES	3	7
MONEY, INCOME	1	6
MISCELLANEOUS	2	1
Total Adjusted Scores	1472	1521

Main Components and Responses		US	C
SCIENCE, TECHNOLOGY		427	172
technical	tecnica	156	32
technology	tecnologia	-	19
science	ciencia	65	27
industry	industria	39	30
energy		10	-
economy	economia	15	29
machines	maquinas	10	8
computers		21	-
invent		23	-
space		17	-
cars	carro	12	6
bridges	puentes	-	11
engineering		10	-
nuclear		19	-
medicine		14	-
agriculture	agricultura	-	10
pollution		16	-

		US	C
ADVANCE, UPWARD		340	224
advance	avance	83	99
ahead		21	-
movement		32	-
move on		21	-
moving ahead		11	-
forward	adelante	79	91
going ahead		10	-
upward		25	-
proceed		11	-
towards		14	-
fast paced		19	-
continue		14	-
excell	superacion	-	34

		US	C
ACHIEVE, HELP		131	93
achieve		57	-
help	ayuda	11	51
jobs		16	
work	trabajo	16	25
alliance		13	-
make,ing		18	-
struggle	lucha	-	17

		US	C
LIFE, FUTURE		88	84
life	vida	3	23
future	futuro	85	61

		US	C
GOOD, GOAL, NEED		74	60
good	bueno	30	4
necessity	necesidad	-	43
needed		18	-
goal	meta	26	13

		US	C
REGRESSION		59	8
regress		35	-
destruction	destruccion	11	8
slow		13	-

Main Components and Responses		US	C
DEVELOPMENT, GROWTH		109	195
development	desarrollo	34	118
grow,th	crecimiento	42	15
change	cambio	27	13
arise	surgir	-	12
more	mas	6	15
achievement	logro	-	22

		US	C
IMPROVEMENT, SUCCESS		104	185
improve	mejorar	39	46
better		19	-
success	exito	46	12
well-being	bienestar	-	35
triumph	triunfo	-	17
joy, pleasure	alegria	-	16
liberty	libertad	-	17
prosper	prosperar	-	15
stability	estabilidad	-	12
power,can	poder	-	15

		US	C
NATIONAL, SOCIAL		53	165
country	pais	-	23
nation	nacion	5	12
Colombia	Colombia	-	15
city	ciudad	-	11
world	mundo	15	9
social	social	-	19
culture		11	-
people		22	-
friends	amigos	-	13
man	hombre	-	14
personaliz.	personal.	-	15
individual	individual	-	17
I	yo	-	17

		US	C
EDUCATION, STUDIES		44	103
education	educacion	12	14
knowledge	conocimiento	-	13
learning		20	-
study	estudio	-	45
intelligent	inteligente	-	13
university	universidad	-	18
school		12	-

		US	C
MONEY, INCOME		15	79
money	dinero	6	50
income	ingresos	-	13
riches	riqueza	9	16

		US	C
MISCELLANEOUS		28	15
conservative		12	-
object	objeto	-	15
pilgrims		16	-

POLITICS/POLITICA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score	
	US	C
GOVERNMENT, DEMOCRACY	22	21
ELECTIONS, CAMPAIGNS	21	12
PRESIDENTS, POLITICIANS	19	7
GAMES, ART	7	6
POWER, LEADERSHIP	4	3
LAWS, RIGHTS	2	2
CORRUPTION, LIES	16	21
COUNTRY, SOCIETY	6	12
MONEY, ECONOMY	3	11
MISCELLANEOUS	1	5
Total Adjusted Scores	1675	1401

Main Components and Responses		US	C
GOVERNMENT, DEMOCRACY		**362**	**264**
government	gobierno	171	138
democracy	democracia	79	22
Congress	congreso	60	9
House of Rep.	camara*	17	12
interior	interior	15	11
ideologies	ideologia	12	6
state	estado	8	30
communism	comunismo	-	14
bureaucracy	burocracia	-	12
administr.	administrac.	-	10
ELECTIONS, CAMPAIGNS		**347**	**151**
election	eleccion	97	15
campaign		37	-
Republican		61	-
candidates	candidatos	21	12
vote,s,ing	voto	16	7
convention		13	-
issue		13	-
debate		11	-
competition		17	-
party system		14	-
race		12	-
parties	partidos	18	43
liberals	liberales	-	28
conservative	conservador.	-	23
promises	promesas	17	13
opinion	opinion	-	10
PRESIDENTS, POLITICIANS		**319**	**93**
president	presidente	83	73
politician		69	-
Carter		66	-
Kennedy		22	-
Nixon		14	-
Anderson		10	-
Reagan		15	-
Turbay	Turbay	-	11
senator	senador	40	9
GAMES, ART		**115**	**80**
games		66	-
deals		15	-
lobby		12	-
for. affairs		11	-
fun		11	-
art	arte	-	23
demagogue	politiquero	-	25
sciences	ciencias	-	14
regimen	regimen	-	11
put into act.	actuar	-	7

		US	C
POWER, LEADERSHIP		**69**	**41**
powerful	poderosos	57	31
leadership		12	-
mandate	mandato	-	10
LAWS, RIGHTS		**37**	**24**
law	ley	18	24
lawyer		19	-

		US	C
MISCELLANEOUS		**19**	**65**
necessary	necesaria	5	16
boredom,ing	aburrimien.	14	15
middle	medio	-	11
	lagarto**	-	11
death	muerte	-	12

Main Components and Responses		US	C
CORRUPTION, LIES		**262**	**273**
corruption	corrupcion	88	10
crooked		29	-
Watergate		27	-
cheat	chanchullo	27	16
dishonesty		21	-
bribery		14	-
bullshit		13	-
Abscam		11	-
greed		12	-
pay off		10	-
kickback	serrucho	-	15
lies	mentiras	-	39
bad, evil	malo,mala	-	39
injustice	injusticia	-	39
filth	porqueria	-	20
problems	problemas	-	13
struggle	lucha	-	11
dirty	sucio	10	6
deceit	estafa	-	10
incompreh.	incompren.	-	12
ugly	feo	-	11
fraud	engano	-	10
wickedness	maldad	-	12
stupid	estupido	-	10
COUNTRY, SOCIETY		**94**	**149**
nation	nacion	24	21
world	mundo	22	7
men		16	-
Washington		11	-
people		11	-
country	pais	-	42
social	social	10	35
population	pueblo	-	22
Colombia	Colombia	-	10
universal	universal	-	12
MONEY, ECONOMY		**51**	**134**
money	dinero	39	30
economic	economica	7	46
good	buena	-	26
business	negocio	5	10
well-being	bienestar	-	12
help	ayuda	-	10

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*In this context, "camara" refers to the "Camara de Representantes," the lower House of the Colombian Congress.

**"Lagarto" is a colloquial term for someone who holds an official position through political influence.

GOVERNMENT/GOBIERNO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
POLITICS, PRESIDENT	30	24
COUNTRY, U.S.	16	11
DEMOCRACY, CAPITALISM	9	7
BUREAUCRACY, ORGANIZATION	7	3
MONEY, TAXES	5	4
BIG, RULE, POWER	15	18
CORRUPTION, INJUSTICE	8	18
LAW, RIGHTS	5	9
PEOPLE, SOCIETY	4	4
MISCELLANEOUS	2	2
Total Adjusted Scores	1863	1667

Main Components and Responses		US	C
POLITICS, PRESIDENT		562	371
politics	politica	205	84
congress	congreso	64	13
president	presidente	72	108
Turbay	Turbay	-	57
Carter		37	-
election		47	-
office		25	-
senator	senador	43	18
politician		16	-
leader	dirigentes	12	32
head		10	-
legislation		14	-
parties	partidos	17	17
minister	ministro	-	28
mayor	alcalde	-	14

Main Components and Responses		US	C
COUNTRY, U.S.		292	162
U.S.	USA	106	9
state, sta	estado	53	40
federal		36	-
Wash.,D.C.		39	-
local		27	-
country	pais	16	66
Colombia	Colombia	-	20
nation	nacion	15	27

Main Components and Responses		US	C
DEMOCRACY, CAPITALISM		163	103
democracy	democracia	92	85
capitalism	capitalism	30	8
socialist	socialista	26	10
republic		15	-

Main Components and Responses		US	C
BUREAUCRACY, ORGANIZATION		131	50
bureaucracy	burocracia	42	18
red tape		32	-
complex		11	-
government	gobernante	12	9
buildings		18	-
organism	organismo	8	12
system	sistema	8	11

Main Components and Responses		US	C
MONEY, TAXES		96	60
money	dinero	15	30
employment		23	-
job		22	-
taxes		36	-
poverty	pobreza	-	19
rich	ricos	-	11

Main Components and Responses		US	C
BIG, RULE, POWER		273	279
big		55	-
power, can	poder	51	71
rules,ing		41	-
police	policia	31	8
regulation		29	-
control		15	-
interest		15	-
protector		14	-
mandate	mandato	-	38
authority	autoridad	16	30
direction	direccion	-	21
militarism	militaris.	-	28
administration	administrac.	6	26
help	ayuda	-	23
command	mando	-	12
autocratic	autocratic	-	11
dominion	dominio	-	11

Main Components and Responses		US	C
CORRUPTION, INJUSTICE		149	266
corrupt		45	-
crooked		17	-
dictator		18	-
secret		15	-
repression	represion	11	12
wasteful		12	-
inept		12	-
bad, evil	malo	19	71
injustice	injusticia	-	49
burglar	robo	-	16
thief	ladron	-	21
exploitation	explotac.	-	16
fraud	engano	-	12
shit	mierda	-	12
incapable	incapaz	-	14
oppression	opresion	-	12
despotic	despotico	-	11
brute	bruto	-	10
ugly	feo	-	10

Main Components and Responses		US	C
LAW, RIGHTS		98	129
law	ley	63	33
liberty	libertad	11	11
freedom		10	-
good	bueno	6	23
justice	justicias	8	12
fair, just	justo	-	16
norms	normas	-	13
rights	derechos	-	11
honest	honesto	-	10

		US	C
PEOPLE, SOCIETY		68	67
people	gente	38	8
communal	comunitario	30	15
population	pueblo	-	26
society	sociedad	-	18
MISCELLANEOUS		31	28
business		21	-
	dictamen	-	28
change		10	-

AUTHORITY/AUTORIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
PARENTS, TEACHER, BOSS	34	18
LAW, POLICE	21	18
GOVERNMENT, PRESIDENT	11	9
KNOWLEDGE, ABILITY	3	3
PERSONALITY, CHARACTER	3	2
POWER, COMMAND	18	28
RIGHT, NEEDED	3	6
POSITION, RANK	2	5
RESPECT, PRESTIGE	2	4
UNJUST	1	2
MILITARY	1	2
MISCELLANEOUS	1	1
Total Adjusted Scores	1529	1542

Main Components and Responses		US	C
PARENTS, TEACHER, BOSS		519	257
parents		141	-
father	padre	43	69
dad		11	-
teacher,prof.	profesor	69	28
mother	madre	11	20
figure		47	-
boss,chief	jefe	60	45
leader	lider	56	6
expert		36	-
manager	gerente	-	10
mister	senor	-	13
rector	rector	-	20
school	colegio	16	6
university	universidad	-	11
I	yo	-	18
elders		13	-
God	Dios	16	11
LAW, POLICE		322	251
police	policia	166	120
law	ley	89	103
judge	juez	35	21
rules	reglas	32	7
GOVERNMENT, PRESIDENT		165	130
government	gobierno	87	65
president	presidente	23	45
politics	politica	24	20
ruler		10	-
dictator		11	-
institution		10	-
KNOWLEDGE, ABILITY		50	43
knowledge		46	-
know	saber	4	17
comprehend	comprende	-	13
accomplish	cumplir	-	13
PERSONALITY, CHARACTER		42	30
strict		26	-
authoritarian		16	-
good	buena	-	18
fair	justa	-	12

		US	C
MISCELLANEOUS		13	15
Port		13	-
liberty	libertad	-	15

Main Components and Responses		US	C
POWER, COMMAND		280	393
power	poder	133	82
control		43	-
administr.		15	-
discipline		15	-
restricting		14	-
force		12	-
mandate	mandato	-	99
order	orden	13	53
command	mando	11	29
direct	dirigir	6	17
directives	directivos	-	4
imposing	imponente	-	12
reprehend	reprende	-	14
imposition	imposicion	-	11
responsibil.	responsab.	13	20
strength	fuerza	5	14
help	ayuda	-	27
delegate	delegar	-	11
RIGHT, NEEDED		48	90
rights	derechos	12	12
obey	obedecer	21	5
justice	justicia	-	45
obligation	obligacion	-	14
necessary	necesario	15	14
POSITION, RANK		29	77
superior	superior	13	42
greater	mayor	-	25
supreme	supremo	6	10
higher		10	-
RESPECT, PRESTIGE		37	62
respect	respeto	37	62
UNJUST		13	31
oppressive		13	-
injustice	injusticia	-	21
violation	violacion	-	10
MILITARY		11	23
military	militar	-	23
army		11	-

Main Components and Responses		US	C
ENERGY, NUCLEAR		308	0
energy		60	-
nuclear		100	-
electric		60	-
solar		26	-
gas		11	-
water		10	-
engine		10	-
mower		17	-
muscle		14	-
STRENGTH, MIGHT		260	177
strength	fuerza	123	80
strong		49	-
might		11	-
forceful		46	-
powerful	poderosos	13	11
capacity	capacidad	-	19
have	tener	-	17
do	hacer	-	15
to be	ser	-	15
greatness	grandeza	-	20
trip		18	-
STRUGGLE, FIGHT		153	66
struggle,fight	luchar	70	14
hunger,y		30	-
motivate		11	-
need		11	-
work		12	-
play		19	-
study	estudiar	-	16
want	querer	-	14
necessity	necesidad	-	12
ambition	ambicion	-	10
GREED, ABUSE		94	20
greed		26	-
abuse		12	-
misuse		18	-
corrupt	corrupto	21	7
exploitation	explotac.	-	13
war		17	-
PEOPLE		80	26
people		23	-
black		24	-
mind		10	-
physical		11	-
man	hombre	12	4
society	sociedad	-	12
human	humano	-	10

POWER/PODER

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
ENERGY, NUCLEAR	20	0
STRENGTH, MIGHT	17	15
STRUGGLE, FIGHT	10	6
GREED, ABUSE	6	2
PEOPLE	5	2
PRESIDENT, LEADER	4	4
CONTROL, AUTHORITY	12	19
MONEY, WEALTH	8	14
EXCELL, WIN, GOOD	1	13
GOVERNMENT, POLITICS	6	13
RUSSIA, COUNTRIES	6	7
MILITARY	1	4
MISCELLANEOUS	2	2
Total Adjusted Scores	1507	1312

		US	C
PRESIDENT, LEADER		64	43
president	presidente	36	16
leader	lider	17	17
ruler		11	-
chief, boss	jefe	-	10

		US	C
MILITARY		12	48
military	militares	12	31
arms	armas	-	17
MISCELLANEOUS		31	20
sex		13	-
weak,ness		18	-
death	muerte	-	10
religion	religion	-	10

Main Components and Responses		US	C
CONTROL, AUTHORITY		184	229
control	control	79	9
authority	autoridad	35	53
influence		27	-
manipulation	manipulac.	14	7
prestige		12	-
rules		10	-
mandate	mandato	-	61
law	ley	-	31
command	mando	-	24
justice	justicia	-	23
respect	respeto	-	11
order	orden	7	10
MONEY, WEALTH		114	169
money	dinero	73	65
wealth	riqueza	24	30
silver,money	plata	-	32
economy	economia	11	32
rich	ricos	6	10
EXCELL, WIN, GOOD		19	156
super		19	-
excell	superacion	-	37
gain, win	ganar, lograr	-	32
supreme	supremo	-	12
reach	alcanzar	-	11
good		-	16
love		-	16
joy		-	10
aid,help		-	12
liberty		-	10
GOVERNMENT, POLITICS		91	150
government	gobierno	44	68
politics	politica	47	55
democracy	democracia	-	17
state	estado	-	10
RUSSIA, COUNTRIES		97	89
Russia		44	-
U.S.	USA	24	13
nation	nacion	12	11
dominion	dominio	17	48
country	pais	-	17

NATION/NACION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
OTHER NATIONS	17	0
OWN NATION	13	7
UNITED, TOGETHERNESS	11	7
PEOPLE, POPULATION	9	9
CULTURE, NATIONALITY	5	4
COUNTRY, STATE	17	26
LAND, PLACES	3	14
GOVERNMENT, POLITICS	8	10
UNDERSTANDING, PATRIOTISM	8	9
WAR, POVERTY	2	4
POWER, STRENGTH	3	4
LAW, ECONOMY	2	3
MISCELLANEOUS	2	2
Total Adjusted Scores	1698	1749

Main Components and Responses		US	C
OTHER NATIONS		287	0
united		158	-
Russia		33	-
U.S.S.R.		22	-
China		17	-
Indian		15	-
Africa		10	-
Canada		20	-
Italy		12	-
OWN NATION		219	111
U.S.		219	-
Colombia	Colombia	-	111
UNITED, TOGETHERNESS		194	118
union	union	-	37
unity	unidad	49	32
one,-nation		49	-
allies		14	-
together		22	-
bond		12	-
whole		11	-
group	grupo	37	14
community	comunidad	-	25
reunion	reunion	-	10
PEOPLE, POPULATION		156	150
people	gente	97	35
Americans	Americanos	59	9
people	pueblo	-	65
persons	personas	-	26
men	hombres	-	15
CULTURE, NATIONALITY		81	71
culture	cultura	9	13
society	sociedad	21	14
sociability	sociabil.	-	10
habits .	costumbres	-	17
nationality	nacional.	51	17

Main Components and Responses		US	C
COUNTRY, STATE		291	421
country	pais	232	348
state	estado	59	73
LAND, PLACES		47	215
land	tierra	10	41
place	sitio, lugar	5	64
territory	territorio	6	33
city	ciudad	-	32
frontiers	fronteras	-	17
continent	continente	5	11
world	mundo	21	17
GOVERNMENT, POLITICS		133	164
government	gobierno	55	67
politics	politica	43	36
democracy	democracia	19	15
president	presidente	16	19
sovereignty	soberania	-	17
regimen	regimen	-	10
UNDERSTANDING, PATRIOTISM		132	137
understanding	comprension	51	15
patriotism	patriotism	18	72
flag	bandera	28	11
allegiance		13	-
pride		12	-
loyality		10	-
love	amor	-	25
well-being	bienestar	-	14
WAR, POVERTY		40	63
war	guerra	25	8
army	ejercito	-	13
fight	lucha	6	10
problems	problemas	9	13
poverty	pobreza	-	19
POWER, STRENGTH		59	62
great, big	grande	11	26
power	poder	13	36
wide		23	-
strong		12	-

		US	C
LAW, ECONOMY		32	48
law	ley	12	25
economy	economia	9	13
justice	justicia	-	10
resources		11	-
MISCELLANEOUS		27	30
exchange	intercambio	-	10
newspaper	periodico	-	10
born	nacer	-	10
carry		10	-
Peace Corps		17	-

PEOPLE/GENTE

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
MEN, WOMEN, HUMANITY	26	12
FRIEND, FRIENDSHIP	16	11
GOOD, NICE, DIFFERENT	12	12
WORLD, PLACES	9	7
MAGAZINE	5	0
PERSONS, INDIVIDUALS	9	18
CROWDS, PUEBLO	10	12
COMMUNITY, FAMILY	7	11
POOR, RICH	0	5
SOCIETY, CULTURE	2	5
BAD, CRAZY	4	4
MISCELLANEOUS	1	2
Total Adjusted Scores	1527	1570

Main Components and Responses		US	C
MEN, WOMEN, HUMANITY		395	172
man, men	hombre	48	51
women	mujeres	37	5
adults		12	-
children		36	-
humanity	humanidad	88	37
mankind		21	-
beings	seres	-	14
everybody	todos	31	25
us		16	-
you	usted	12	8
life	vida	11	18
live	vivir	8	14
races		15	-
colors		14	-
black		18	-
white		11	-
variety		17	-

		US	C
FRIEND, FRIENDSHIP		238	160
friend,s	amigo	86	47
friendship	amistad	-	11
relationship		17	-
reunion	reunion	-	18
union	union	-	27
united	unida	10	8
together		26	-
love	amor	28	20
like		12	-
feeling		14	-
share	compartir	-	11
talk		12	-
trust		11	-
incomprehen.	incomprens.	-	12
animals	animales	22	6

		US	C
GOOD, NICE, DIFFERENT		177	168
good	buena	56	71
nice		12	-
different	diferente	58	5
help,ful	ayuda	14	25
high, tall	alta	-	11
joyful	alegre	-	14
intelligent	inteligente	-	12
amiable	amable	-	10
fair	justa	-	10
normal	normal	-	10
funny		15	-
interesting		12	-
mature		10	-

		US	C
WORLD, PLACES		139	107
world	mundo	29	47
places		32	-
American		20	-
Colombia	Colombia	-	10
country,ies	pais	18	18
national		18	-
city,ies	ciudad	22	18
towns	pueblos	-	14

		US	C
MAGAZINE		75	0
magazine		75	-

Main Components and Responses		US	C
PERSONS, INDIVIDUALS		135	258
persons	personas	76	207
individuals	individuos	32	9
I	yo	-	42
me		27	-

		US	C
CROWDS, PUEBLO		158	177
multitude	multitud	-	44
population	pueblo,pobl.	38	91
mass,es	masa,mont.	20	24
many		34	-
crowds		55	-
much	mucha	-	18
too many		11	-

		US	C
COMMUNITY, FAMILY		100	154
family	familia	31	20
community	comunidad	17	80
common	comun	6	35
group,s	grupo	46	19

		US	C
POOR, RICH		6	78
problems	problemas	-	23
rich	rica	-	17
poor	pobre	6	25
sad	triste	-	13

		US	C
SOCIETY, CULTURE		34	67
culture	cultura	10	8
society	sociedad	24	59

		US	C
BAD, CRAZY		60	60
bad	mala	37	49
weird		12	-
crazy	loca	-	11
hate		11	-

		US	C
MISCELLANEOUS		10	26
power	poder	10	4
	chevere	-	10
study,s	estudio	-	12

Main Components and Responses		US	C
AMERICA, STATES		295	118
America	America	158	51
USA	USA	57	22
50 states		26	-
California		17	-
Washington	Washington	11	8
states	estados	18	26
New York	N.Y.	8	11

GOVERNMENT, POLITICS		199	86
government	gobierno	75	6
democracy	democracia	82	11
president	presidente	20	5
Reagan	Reagan	-	30
Carter	Carter	7	13
politics	politica	15	21

FREEDOM, JUSTICE, UNION		178	24
freedom		94	-
free	libre	26	6
united	unidad	19	6
justice		14	-
liberty		14	-
opportunity		11	-
union	union	-	12

LOVE, PATRIOTISM		161	7
home		73	-
flag		34	-
good		17	-
beauty	belleza	16	7
love		11	-
proud		10	-

UNITED STATES/ESTADOS UNIDOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
AMERICA, STATES	20	7
GOVERNMENT, POLITICS	14	5
FREEDOM, JUSTICE, UNION	12	1
LOVE, PATRIOTISM	11	0
COUNTRY, CIVILIZATION	16	19
EXPLOITATION, WAR	4	18
POWER, BIG	11	16
PROGRESS, DEVELOPMENT	1	13
PEOPLE, GRINGOS	4	10
MONEY, WEALTH	5	6
OTHER COUNTRIES	2	4
MISCELLANEOUS	0	1
Total Adjusted Scores	1447	1860

		US	C
MONEY, WEALTH		68	103
wealth	riqueza	22	11
rich	rico	19	4
money	dinero	4	35
capitalism	capitalismo	17	28
poverty	pobreza	-	13
inflation	inflacion	6	12

		US	C
OTHER COUNTRIES		31	63
North America	Norteamerica	6	37
Russia	Rusia	15	5
Iran		10	-
Colombia	Colombia	-	10
foreigner	extranjero	-	11

MISCELLANEOUS		0	23
touristic	turistico	-	13
game, party	partido	-	10

Main Components and Responses		US	C
COUNTRY, CIVILIZATION		228	313
country	pais	124	132
my country		18	-
world	mundo	17	13
history		15	-
nation	nacion	43	46
map		11	-
dominion	dominio	-	46
empire	imperio	-	43
English	ingles	-	20
language	lengua	-	13

EXPLOITATION, WAR		53	298
army		19	-
wasteful		10	-
exploiter	explotador	-	50
war	guerra	12	57
thieves	ladrones	-	21
injustice	injusticia	-	17
son of a b.	hijueputa	-	10
problems	problemas	6	15
racism	racismo	6	14
bad, evil	mal	-	14
oppression	opresion	-	15
filth	porqueria	-	15
corrupt	corruptos	-	12
madness	locos	-	18
death	muerte	-	13
addict	drogadicto	-	17
meddlers	metidos	-	10

POWER, BIG		158	263
power	poderio	79	115
big, large	grande	42	60
strong	fuertes	11	8
potency,power	potencia	7	70
super power		19	-
male chauvin.	machista	-	10

PROGRESS, DEVELOPMENT		19	219
development	desarrollo	-	71
progress	progreso	-	55
technology	tecnologia	15	15
industrial	industrial	-	15
cars	carros	-	10
intelligent	inteligente	-	15
interested	interesado	-	10
help	ayuda	4	28

PEOPLE, GRINGOS		57	174
people	gente	42	17
melting pot		15	-
gringos	gringos	-	102
Yankees	yankees	-	27
blond	monos	-	28

Main Components and Responses		US	C
UNITED, PROUD		223	99
united	unidos	48	12
union	union	34	23
proud		37	-
greatest		20	-
best people		24	-
good	bueno	-	21
togetherness		17	-
loyal		13	-
love,d,ing	amor	14	9
help,ful	ayuda	11	22
intelligent	inteligente	5	12
U.S., ENGLISH		216	183
U.S.,U.S.A.	U.S.A.	142	59
America		11	-
nation	nacion	21	19
states		11	-
citizen		20	-
continent	continente	-	42
English	ingleses	7	25
fatherland	patria	-	17
inhabiting	habitantes	-	11
society	sociedad	4	10
WEALTHY, MATERIALISTIC		109	36
rich	ricos	42	8
wealth,y		24	-
materialist		14	-
cars	carros	12	7
money	dinero	17	21
EXPLOITATION, UGLY		82	78
exploitation	explotacion	-	25
ugly	feos	17	15
son of a b.	hijueputa	-	10
bad, evil	malos	6	11
coarse	brutos	-	11
ignorant		13	-
loud mouth		14	-
crazy		11	-
spoiled		11	-
waste	desperdicio	10	6
FREEDOM		67	13
free,dom	libre	56	13
independent		11	-
DEMOCRACY, CAPITALISM		65	35
democratic		37	-
government		14	-
capitalism	capitalism	14	20
Reagan	Reagan	-	15

AMERICANS/AMERICANOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
UNITED, PROUD	15	7
U.S., ENGLISH	15	13
WEALTHY, MATERIALISTIC	8	3
EXPLOITATION, UGLY	6	5
FREEDOM	5	1
DEMOCRACY, CAPITALISM	4	2
POWER, FIGHTERS	4	3
SIZE, BLOND	4	4
PEOPLE, MEN	22	28
COUNTRIES, SOUTH	8	15
GRINGOS, YANKEES	6	12
BUSINESS, PROGRESS	2	4
MISCELLANEOUS	1	1
Total Adjusted Scores	1450	1569

		US	C
POWER, FIGHTERS		64	44
power, can	poder	22	14
strong		22	-
war	guerra	20	5
fighters	luchadores	-	11
imperialist	imperial.	-	14

		US	C
SIZE, BLOND		62	61
fat		23	-
white		21	-
young		18	-
large	grandes	-	15
goodlooking	churros	-	12
blond	monos	-	22
blond	rubios	-	12

Main Components and Responses		US	C
PEOPLE, MEN		315	406
people	gente	104	42
Indians	indigenas	75	13
natives		10	-
me		56	-
blacks		21	-
Canadians		17	-
melting pot		11	-
friend	amigo	11	10
men	hombres	-	82
American	Americano	-	52
population	pueblo	-	42
persons	personas	-	33
we	nosotros	-	28
everybody	todos	-	23
women	mujeres	-	15
human		10	14
I	yo	-	15
beings	seres	-	10
race,s	raza,s	-	17
brothers	hermanos	-	10
COUNTRIES, SOUTH		119	220
countries	paises	48	40
Venezuela	Venezuela	-	12
country	pais	-	38
North America	Norteamer.	29	32
Colombia	Colombia	-	34
South Amer.	Suramerica	-	19
Latin America	Latinamer.	11	17
community	comunidad	-	19
south	sur	31	9
GRINGOS, YANKEES		90	177
gringos	gringos	-	124
Yankees	yankees	6	26
habits	costumbres	-	15
Centralamer.	Centroamer.	-	12
diverse		31	-
patriotic		21	-
flag		21	-
culture		11	-
BUSINESS, PROGRESS		23	62
business		13	-
advanced		10	-
development	desarrollo	-	28
progress	progreso	-	23
alive	vivos	-	11
MISCELLANEOUS		15	12
hostages		15	-
gum	chicles	-	12

COLOMBIA/COLOMBIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
DRUGS, COFFEE	32	4
COUNTRIES, PLACES	32	28
D.C., MARYLAND	10	0
SPANISH	7	1
UNDERDEVELOPMENT	4	22
PEOPLE, GOVERNMENT	4	12
BEAUTIFUL, LARGE	8	9
ECONOMY, DEVELOPMENT	1	8
FATHERLAND	0	8
GOOD, LOVE	0	4
MISCELLANEOUS	2	2
Total Adjusted Scores	1722	1736

Main Components and Responses		US	C
DRUGS, COFFEE		559	68
coffee	cafc	181	28
pot		96	-
marijuana	marihuana	80	18
drugs		69	-
cocaine		43	-
gold		30	-
beans		20	-
dope		15	-
hash		11	-
coke		14	-
emerald	esmeraldas	-	11
landscape	paisajes	-	11

COUNTRIES, PLACES		545	445
South America	Suramerica	257	23
Bogota	Bogota	54	37
Latin America	Latinoamer.	37	9
Panama		16	-
city	ciudad	15	11
foreign		10	-
America		10	-
country	pais	118	265
nation	nacion	28	56
population	pueblo	-	17
Antioquia	Antioquia	-	15
Atlantic	Atlantico	-	12

D.C., MARYLAND		174	0
Maryland		85	-
District of		37	-
mall		27	-
South Carolina		25	-

SPANISH		122	22
Spanish	espanol	105	22
Hispanic		17	-

		US	C
FATHERLAND		0	121
fatherland	patria	-	106
birth	nacimiento	-	15

GOOD, LOVE		0	68
love	amor	-	23
good	buena	-	19
unity	unida	-	14
our	nuestra	-	12

Main Components and Responses		US	C
UNDERDEVELOPMENT		61	355
poor		33	-
poverty	pobreza	17	108
underdevel.	subdesar.	-	69
problems	problemas	5	64
hunger	hambre	6	32
injustice	injusticia	-	25
exploit	explotar	-	21
insecurity	inseguridad	-	15
backward	atrasada	-	11
thieves	ladrones	-	10

PEOPLE, GOVERNMENT		74	197
Colombian	Colombiano	26	15
people	gente	22	20
hostage		18	-
democratic	democratica	-	42
government	gobierno	-	21
state	estado	8	15
liberal	liberales	-	12
family	familia	-	13
woman	mujer	-	13
everybody	todos	-	11
society	sociedad	-	10
department	departamento	-	10
Turbay	Turbay*	-	15

BEAUTIFUL, LARGE		132	148
mountain		45	-
hot		33	-
tropical		20	-
jungle		19	-
small		15	-
beautiful	bella	-	33
earth	tierra	-	29
big, large	grande	-	32
beauty	belleza	-	13
pretty	bonita	-	28
seas	mares	-	13

ECONOMY, DEVELOPMENT		25	127
revolution		20	-
progress	progreso	-	20
economy	economia	-	16
development	desarrollo	-	16
rich	rica	5	21
help	ayuda	-	18
fighters	luchadores	-	14
work	trabajo	-	12
change	cambio	-	10

*former Colombian President

Main Components and Responses		US	C
DRUGS, COFFEE		368	20
coffee	cafe	155	13
marijuana	marihuana	61	7
pot		35	-
drugs		33	-
dope		22	-
beans		18	-
grass		12	-
coke		12	-
hash		10	-
oil		10	-
COUNTRY, CITIES		365	267
South America	Suramerica	199	8
Latin America		51	-
mountain		18	-
Colombia	Colombia	50	60
country	pais	34	56
fatherland	patria	-	47
Bogota	Bogota	7	41
nation	nacion	6	35
cities	ciudades	-	20
SPANISH, HISPANIC		185	30
Spanish	espanol	144	14
Hispanics		41	-
Latin	latinos	-	16
PHYSICAL APPEARANCE		92	0
dark		77	-
small		15	-

COLOMBIANS/COLOMBIANOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
DRUGS, COFFEE	26	1
COUNTRY, CITIES	26	20
SPANISH, HISPANIC	13	2
PHYSICAL APPEARANCE	7	0
PEOPLE, SOCIETY	21	35
POOR, ILLITERATE	5	15
GOOD, KIND	0	12
PROGRESS, FUTURE	1	4
BAD, INJUST	1	3
MISCELLANEOUS	0	7
Total Adjusted Scores	1402	1493

		US	C
BAD, INJUST		10	39
bad, evil	malos	-	18
injust	injustos	-	13
absurd	absurdos	10	8
MISCELLANEOUS		7	93
are	somos	-	12
politics	politica	-	16
communique	comunicado	-	16
habits	costumbres	-	10
united	unidos	-	13
government	gobierno	7	12
life	vida	-	14

Main Components and Responses		US	C
PEOPLE, SOCIETY		300	479
people	gente	134	19
natives		39	-
Indians		27	-
foreigners		34	-
farmers		34	-
brothers	hermanos	-	22
I	yo	-	57
men	hombres	13	44
compatriot	paisanos	-	36
we	nosotros	-	39
people	pueble	-	33
everybody	todos	-	26
persons	personas	-	25
worker	trabajador	-	37
Americans	Americanos	-	18
inhabitants	habitantes	-	20
friends	amigos	11	25
society	sociedad	-	15
beings	seres	-	15
women	mujeres	-	14
costenos	costenos	-	14
people of Cal.	Calenos	-	10
humanity	humanidad	8	10
POOR, ILLITERATE		65	207
poor	pobres	59	76
underdevel.	subdesar.	6	42
exploited	explotados	-	26
problems	problemas	-	20
unconscious	inconciente	-	16
illiterate	analfabeto	-	16
disorder	desorden	-	11
GOOD, KIND		0	169
good	buenos	-	50
friendly	amistosos	-	17
courteous	amables	-	17
affection	carino	-	13
pride	orgullo	-	14
educated	educados	-	13
superior	superior	-	12
love	amor	-	13
strong	fuertes	-	10
value	valor	-	10
PROGRESS, FUTURE		10	53
progress	progreso	-	11
future	futuro	-	11
forward	adelante	-	11
help	ayuda	-	20
revolution		10	-

Main Components and Responses		US	C
COUNTRIES, COLOMBIA		455	395
Puerto Rico		144	-
Latin	Latino	90	76
South America	Suramerica	61	9
New York		36	-
Cuba		28	-
ghetto		13	-
west side		10	-
Spain	Hispana	67	74
America	America	6	73
Colombia	Colombia	-	71
countries	paises	-	29
Venezuela	Venezuela	-	23
Europe	Europa	-	14
continent	continente	-	13
earth	tierra	-	13
PEOPLE, MEXICANS		423	240
Mexicans		122	-
foreigners		53	-
people	gente	44	32
minority		36	-
Cubans		35	-
immigrants		32	-
spics		24	-
chicanos		26	-
Indians	indios	16	10
illegal		14	-
friends	amigos	4	39
men	hombres	-	28
Iberic	iberica	-	19
group	grupo	-	16
brothers	hermanos	-	15
race	raza	17	20
persons	personas	-	13
everybody	todos	-	13
people	pueblo	-	15
negroes	negros	-	10
I	yo	-	10
PHYSICAL CHARACTERISTICS		125	10
dark skin		75	-
black hair		28	-
grease		12	-
brown		10	-
tall	altos	-	10
POVERTY, UNDERDEVELOPED		37	22
poverty		12	-
prejudice		12	-
underdevel.	subdesar.	13	22

HISPANICS/HISPANOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
COUNTRIES, COLOMBIA	29	29
PEOPLE, MEXICANS	27	17
PHYSICAL CHARACTERISTICS	8	1
POVERTY, UNDERDEVELOPED	2	2
LANGUAGE, SPANISH	29	30
CULTURE, CUSTOMS	5	9
PERSONALITY	1	6
COLONIALISM, DOMINATION	0	5
MISCELLANEOUS	0	2
Total Adjusted Scores	1577	1522

Main Components and Responses		US	C
LANGUAGE, SPANISH		451	411
Spanish	espanol	346	278
language	idioma	38	24
poor	pobres	36	22
accents		21	-
language	lenguaje	-	74
speak	hablar	10	13
CULTURE, CUSTOMS		78	127
culture	cultura	48	31
difference	diferencia	12	6
music	musica	8	25
singer	cantante	-	23
dance, ing	baile	10	18
habits	costumbres	-	14
record	disco	-	10
PERSONALITY		8	83
good	buenas	8	39
merry	alegres	-	23
strong	fuertes	-	11
explosive	explosivos	-	10
COLONIALISM, DOMINATION		0	74
conquered	conquistado	-	26
colonist	colono	-	16
triumph	triunfo	-	11
dominated	dominados	-	11
slaves	esclavos	-	10
MISCELLANEOUS		0	22
life	vida	-	11
king	rey	-	11

Main Components and Responses		US	C
SPANISH, LANGUAGE		**340**	**132**
Spanish	espanol	207	47
Hispanics	Hispanos	56	10
Latinos	Latinos	47	38
accent		17	-
language	lengua, idio.	13	37
WARM, PRETTY		**127**	**100**
hot		42	-
tropical		20	-
sun		16	-
jungle	selva	19	8
color		10	-
warm		10	-
equator	ecuador*	5	34
grandeur	grandeza	-	27
earth	tierra	5	20
pretty	bonita	-	11
CULTURE, HABITS		**124**	**29**
foreign		33	-
dark skin		32	-
culture		17	-
dancers		11	-
siestas		11	-
catholicism		10	-
habits	costumbres	-	15
food	comida	10	14
COUNTRIES, PLACES		**452**	**572**
Mexico		84	-
south	sur	94	7
Brazil	Brazil	35	21
Panama	Panama	37	18
South America	Suramerica	20	15
Chile	Chile	16	16
Puerto Rico	Puerto Rico	15	7
central	centro	13	18
Amazon		11	-
ocean		10	-
Colombia	Colombia	40	143
countries	paises	49	123
continent	continente	-	70
Venezuela	Venezuela	-	53
Peru	Peru	17	35
Argentine	Argentina	11	15
Bolivia	Bolivia	-	11
Costa Rica	Costa Rica	-	10
nation	nacion	-	10

LATIN AMERICA/LATINOAMERICA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
SPANISH, LANGUAGE	25	8
WARM, PRETTY	9	6
CULTURE, HABITS	9	2
COUNTRIES, PLACES	33	37
UNDERDEVELOPED, HUNGER	13	23
EXPLOITATION, WAR	4	11
PEOPLE, INDIANS	3	7
LOVE, UNITY	2	3
COFFEE, RICHES	2	2
MISCELLANEOUS	0	1
Total Adjusted Scores	1361	1712

Main Components and Responses		US	C
UNDERDEVELOPED, HUNGER		**173**	**358**
poor		78	-
unstable		12	-
underdevel.	subdesar.	31	107
poverty	pobreza	34	106
problems	problemas	4	47
hunger	hambre	-	30
dependent	dependiente	-	26
development	desarrollo	6	25
backwards	atraso	8	17
EXPLOITATION, WAR		**54**	**174**
revolution		28	-
exploited	explotados	7	40
war	guerra	-	28
injustice	injusticia	-	23
oppression	opresion	6	22
fight	lucha	-	18
military	militares	-	16
dictatorship	dictadura	13	14
colony	colonia	-	13
PEOPLE, INDIANS		**45**	**102**
people	gente	31	36
Indians	indios	14	16
people	pueblo	-	23
group	grupo	-	14
brothers	hermanos	-	13
LOVE, UNITY		**25**	**47**
lover		13	-
politics		12	-
union	union	-	23
unity	unidad	-	13
liberty	libertad	-	11
COFFEE, RICHES		**21**	**31**
coffee		21	-
wealth	riqueza	-	14
rich	rica	-	17

*In Spanish "ecuador" means both equator and the country of Ecuador.

Main Components and Responses		US	C
FOREIGN COUNTRIES		497	139
Iran	Iran	206	18
Russia,USSR	Rusia	127	27
Afghanistan		33	-
Middle East		21	-
Cuba		14	-
Cuban refug.		11	-
America		11	-
South America		11	-
China		10	-
U.S.	USA	7	34
countries	paises	-	30
Colombia	Colombia	-	20
world	mundo	6	10
nations		15	-
English		25	-
HUNGER, DISEASE		237	193
hunger	hambre	127	136
starvation		28	-
food	comida	21	16
health	salud	4	17
disease		38	-
famine		19	-
death	muerte	-	24
ENERGY, OIL		121	56
energy	energia	32	20
oil	petroleo	78	36
gas		11	-
MATH, SPELLING		76	14
math		38	-
exams		12	-
spelling		15	-
scrabble		11	-
solutions	soluciones	-	14
POLLUTION, CRIME		61	32
pollution		44	-
crime		17	-
drugs	drogas	-	21
illiteracy	analfabetismo	-	11
HATRED, RACISM		55	18
hate,hatred	odio	31	8
racism		14	-
greed		10	-
incomprehen.	incompren.	-	10

WORLD PROBLEMS/PROBLEMAS MUNDIALES

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	C
FOREIGN COUNTRIES	30	9
HUNGER, DISEASE	14	13
ENERGY, OIL	7	4
MATH, SPELLING	5	1
POLLUTION, CRIME	4	2
HATRED, RACISM	3	1
WAR, DESTRUCTION	8	20
POVERTY, INFLATION	11	13
POLITICS, POWER	8	13
PEACE, HELP	2	11
ARMS, NUCLEAR WEAPONS	3	4
OVERPOPULATION, ABORTION	3	4
MISCELLANEOUS	2	5
Total Adjusted Scores	1661	1652

		US	C
OVERPOPULATION, ABORTION		52	54
overpopulat.	sobrepobl.	52	14
superpopulat.	superpobl.	-	10
abortion	aborto	-	20
sex	sexo	-	10

		US	C
MISCELLANEOUS		34	74
difficult	dificultad	12	28
preoccupied	preocupada	-	11
many	muchos	-	15
bad		10	-
serious	graves	-	20
olympics		12	-

Main Components and Responses		US	C
WAR, DESTRUCTION		140	304
war	guerra	140	275
destruction	destruccion	-	13
fight,strugg.	pelea,lucha	-	16
POVERTY, INFLATION		189	201
poverty	pobreza	76	53
inflation	inflacion	49	21
economic	economicas	35	32
money	dinero	9	40
unemployment	desempleo	10	12
recession		10	-
misery	miseria	-	23
scarcity	escasez	-	20
POLITICS, POWER		127	193
dominate	dominar	-	15
politics	politica	41	46
government	gobierno	-	15
Carter		14	-
crisis	crisis	-	24
shah		15	-
chaos	caos	-	13
hostage		20	-
injustice	injusticia	-	13
communism		17	-
oppression	opresion	-	11
terrorism	terrorismo	11	7
power	poderio	9	11
conflicts	conflictos	-	28
exploitation	explotacion	-	10
PEACE, HELP		27	163
peace	paz	21	49
help	ayuda	-	20
union	union	-	11
rights	derechos	-	14
man	hombre	-	25
people	gente	6	14
social	social	-	19
love	amor	-	11
ARMS, NUCLEAR WEAPONS		45	61
arms	armas	12	29
nuclear	nuclear	33	9
armament	armamento	-	12
disarm	desarme	-	11

WAR/GUERRA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
DEATH, KILLING	18	14
NATIONS, PEOPLE	14	13
PEACE	10	6
SOLDIERS, ARMY	6	3
BAD, STUPID	6	3
WORLD WAR, CIVIL WAR	6	1
WEAPONS, NUCLEAR, BOMBS	14	17
PROBLEMS, HUNGER	5	14
FIGHTING, BATTLE	10	10
DESTRUCTION, DESOLATION	6	7
HATE, ENEMY	6	7
INJUSTICE	0	2
MISCELLANEOUS	1	3
Total Adjusted Scores	1850	1832

Main Components and Responses		US	C
DEATH, KILLING		327	231
death	muerte	170	185
kill,ing		89	-
blood	sangre	44	46
murder		11	-
die		13	-

NATIONS, PEOPLE		254	222
Vietnam		58	-
Russia	Rusia	28	14
Korean		20	-
Iran	Iran	13	10
U.S.	USA	-	29
America		16	-
world	mundo	37	20
universal	mundial	-	22
countries	paises	9	65
territory	territorio	3	10
politics	politica	22	14
government	gobierno	9	12
Carter		12	-
man	hombre	16	16
children	ninos	11	10

PEACE		190	101
peace	paz	190	101

SOLDIERS, ARMY		112	51
soldier	soldado	25	21
Army	ejercito	30	15
Navy		12	-
draft		30	-
military	militares	5	15
MASH		10	-

BAD, STUPID		107	53
bad	mala	23	9
stupid,ity	estupidez	23	4
evil		19	-
wrong		13	-
cruel	cruel	-	12
selfishness	egoismo	-	14
wickedness	maldad	-	14
needless		11	-
hell		18	-

WORLD WAR, CIVIL WAR		104	23
WW II		31	-
WW I		19	-
civil war		23	-
revolution	revolucion	18	11
cold	fria	13	12

		US	C
INJUSTICE		0	29
injustice	injusticia	-	29

MISCELLANEOUS		10	56
help	ayuda	-	10
interest	interes	-	10
love	amor	-	18
economic	economico	10	7
last name	apellido*	-	11

Main Components and Responses		US	C
WEAPONS, NUCLEAR, BOMBS		250	280
weapons		34	-
nuclear	nuclear	74	11
bomb,ings	bomba	44	52
arms	armas	8	68
gun,s	pistola	48	10
tanks	tanques	23	28
cannons	canones	-	16
rifle,gun	fusiles	-	15
armament	armamento	-	18
power	poder	19	30
expensive	costosa	-	10
money	dinero	-	11
necessity	necesidad	-	11

PROBLEMS, HUNGER		90	226
problems	problemas	-	49
hunger	hambre	-	59
famine		12	-
misery	miseria	5	23
pain	dolor	23	9
suffering		11	-
hurt		10	-
sadness	tristeza	6	31
fear	miedo	12	8
poverty	pobreza	-	27
chaos	caos	-	20
strife		11	-

FIGHTING, BATTLE		184	169
fights	peleas,luc.	87	61
battle		17	-
confrontation	enfrentam.	-	12
carnage	mantanza	-	10
violence	violencia	47	45
conflict	conflicto	15	21
dispute	disputa	-	10
no peace	no paz	-	10
games		18	-

DESTRUCTION, DESOLATION		116	114
destruction	destruccion	91	86
loss		10	-
desolation	desolacion	-	13
end	fin	15	15

HATE, ENEMY		106	110
hate,hatred	odio	89	52
enemy	enemigo	17	20
incomprehens.	incompren.	-	24
envy	envidia	-	14

*GUERRA is a relatively common surname in Colombia.

DEMOCRACY/DEMOCRACIA

PERCEPTIONS AND EVALUATIONS

Main Components and Responses		US	C
FREEDOM, EQUALITY		449	314
free,dom	libre	255	9
equality	igualdad	61	81
liberty	libertad	20	109
justice	justicia	13	40
fair,ness		41	-
right	derecho	21	35
laws	leyes	-	16
constitution		26	-
opportunity		12	-
duty, owe	deber	-	13
unity	unidad	-	11
U.S., COUNTRIES		372	157
U.S.		202	-
America		53	-
Colombia	Colombia	-	91
Greece,Greek		20	-
country	pais	12	45
community	comunidad	47	10
republic		38	-
help	ayuda	-	11
VOTING, CHOICE		113	77
vote,ing	votar	50	50
choice		33	-
elections	elecciones	30	27
GOOD, IDEAL		69	64
good	bueno	15	20
best way		19	-
ideal	ideal	12	4
happiness		11	-
safe		12	-
necessary	necesaria	-	13
peace	paz	-	16
utopic	utopica	-	11

Main Components	Percentage of Total Score US	C
FREEDOM, EQUALITY	30	23
U.S., COUNTRIES	25	11
VOTING, CHOICE	8	6
GOOD, IDEAL	5	5
PEOPLE, GROUPS	7	15
POLITICS, PARTIES	13	14
CORRUPTION, BAD	2	12
GOVERNMENT, SYSTEM	8	10
CAPITALISM, DICTATORSHIP	1	3
MISCELLANEOUS	2	3
Total Adjusted Scores	1491	1529

Main Components and Responses		US	C
PEOPLE, GROUPS		102	208
people	gente	41	28
people	pueblo	-	84
human	humano	9	10
individual		15	-
men	hombres	-	13
everybody	todos	-	29
majority	mayoria	10	7
popular	popular	-	16
social	social	27	4
society	sociedad	-	17
POLITICS, PARTIES		201	190
politics	politica	60	77
party	partido	-	34
president	presidente	19	43
representation		18	-
Democrat		57	-
Jefferson		19	-
Carter		18	-
power	poder	10	25
interest	interes	-	11
CORRUPTION, BAD		23	172
corruption		13	-
lie	mentira	-	18
false	falso,a	-	27
buy	compra	-	13
fraud	engano	-	12
bad, evil	malo	10	14
problem	problema	-	18
apparent	aparente	-	17
unfulfilled	incumplido	-	14
inexistent	inexistent	-	27
nothing	nada	-	12
GOVERNMENT, SYSTEM		116	135
government	gobierno	116	114
system	sistema	-	11
regimen	regimen	-	10
CAPITALISM, DICTATORSHIP		13	37
capitalism	capitalism	13	17
dictators	dictadores	-	10
form	forma	-	10
MISCELLANEOUS		33	36
Boulevard		19	-
all	todo	-	13
be	ser	-	10
share	compartir	-	13
life		14	-

Main Components and Responses		US	C
BUSINESS, INDUSTRY		301	78
business	negocio	83	10
big business		42	-
free enterp.		72	-
industries	industrias	21	24
corporation		11	-
enterprise	empresas	-	10
commerce	comercio	-	10
competition	competencia	12	10
monopoly		10	-
productive	productivo	18	14
markets		22	-
stock		10	-
U.S., COLOMBIA		245	143
U.S.	USA	185	67
America	America	21	7
gringos	gringos	-	15
Colombia	Colombia	-	16
Russian		26	-
nation	nacion	-	10
country	pais	13	28
COMMUNISM, SOCIALISM		214	37
communism	comunismo	87	8
socialism	socialismo	87	20
democracy	democracia	40	9
FREEDOM, GOOD		46	33
freedom		24	-
good	bueno	22	23
beneficial	beneficios	-	10

CAPITALISM/CAPITALISMO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
BUSINESS, INDUSTRY	20	6
U.S., COLOMBIA	16	11
COMMUNISM, SOCIALISM	14	3
FREEDOM, GOOD	3	2
MONEY, ECONOMY	22	28
GOVERNMENT, POLITICS	12	21
GREEDY, EVIL	4	13
IMPERIALISM, OPPRESSION	4	9
SOCIETY, CLASSES	2	4
MISCELLANEOUS	1	3
Total Adjusted Scores	1491	1472

		US	C
MISCELLANEOUS		22	43
method	metodo	-	11
Adam Smith		12	-
union	union	-	16
control		10	-
Marx	Marx	-	16

Main Components and Responses		US	C
MONEY, ECONOMY		331	378
money	dinero	186	163
silver, money	plata	-	31
capital	capital	9	41
economy	economia	63	65
profit		44	-
rich	ricos,riq.	5	60
wealth		19	-
materialism	materialis.	5	18
GOVERNMENT, POLITICS		174	281
government	gobierno	77	38
politics	politica	38	49
power	poder	31	62
regimen	regimen	-	38
system	sistema	18	75
party	partido	-	19
strong		10	-
GREEDY, EVIL		61	171
greedy		26	-
bad, evil	malo	14	43
inequality	desigualdad	-	25
corruption		15	-
injustice	injusticia	-	28
alienable	alienante	-	10
struggle	lucha	-	11
poverty	pobreza	6	40
theft	robo	-	14
IMPERIALISM, OPPRESSION		64	124
imperialism	imperialis.	44	14
oppression	opresion	-	28
exploitation	explotacion	20	55
dominion	dominio	-	16
misery	miseria	-	11
SOCIETY, CLASSES		33	50
society	sociedad	-	17
bourgeoisie	burguesia	-	15
workers	obreros	-	10
worker	trabajador	5	8
work ethic		28	-

HUMAN RIGHTS/DERECHOS HUMANOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
EQUALITY, FREEDOM	24	10
PEOPLE, MAN	22	14
JUSTICE, RELIGION	20	16
LAWS, CONSTITUTION	6	4
VIOLATIONS, PRISONS	3	16
LIFE, PURSUIT OF HAPPINESS	10	11
NECESSARY, IMPORTANT	4	11
POLITICS, ACTIVISM	7	10
U.S., OTHER COUNTRIES	4	4
MISCELLANEOUS	0	3
Total Adjusted Scores	1450	1428

Main Components and Responses		US	C
EQUALITY, FREEDOM		348	125
equality	igualdad	128	44
ERA		47	-
freedom		136	-
liberty	libertad	37	81
PEOPLE, MAN		313	182
people	gentes	39	23
person	persona	13	33
human	humano	14	20
women	mujer	46	8
black		41	-
race,ial		15	-
children	ninos	-	12
everybody	todos	25	30
for all		11	-
man	hombre	-	56
individual		12	-
Carter		67	-
Martin Luther		14	-
Andrew Young		16	-
JUSTICE, RELIGION		292	214
justice	justicia	33	70
civil rights		50	-
fair,ness	justo	36	16
basic		36	-
values	valores	-	10
right	derecho	10	11
speak	hablar	-	12
speech		13	-
respect	respeto	14	75
decency		11	-
dignity		31	-
abortion		23	-
religion	religion	12	13
peace	paz	23	7
LAWS, CONSTITUTION		90	58
laws	leyes	44	50
constitution	constituc.	15	8
amendment		31	-

Main Components and Responses		US	C
VIOLATIONS, PRISONS		39	209
violated	violados	15	63
inexistent	inexisten.	-	16
unfulfilled	incumplido	-	35
no	no	-	22
not respected	irrespetad	-	15
abuse		12	-
injustice	injusticia	-	6
problems	problemas	-	10
prisons	carceles	-	19
tortures	torturas	6	11
prisoners	presos	6	12
LIFE, PURSUIT OF HAPPINESS		146	142
life	vida	51	24
live,ing	vivir	8	18
happiness		22	-
pursuit of		10	-
love	amor	-	28
need,ed		18	
needs		13	
comradeship	companer.	-	13
health	salud	14	15
education	educacion	10	10
help	ayuda	-	24
eat	comer	-	10
NECESSARY, IMPORTANT		61	145
necessary	necesarios	33	40
good	bueno	16	12
important	importante	12	7
obligatory	obligatorio	-	26
duty, owe	deber	-	25
accomplish	cumplir	-	14
have	tener	-	10
know	conocer	-	11
POLITICS, ACTIVISM		101	130
politics	politica	22	13
democracy	democracia	19	12
government	gobierno	-	12
power	poder	15	6
elect	elegir	-	8
expression	expresion	6	14
protest		23	-
amnesty	amnistia	-	13
activist		16	-
guerrilla	guerrilla	-	19
military	militares	-	14
marines	marino	-	19

		US	C
U.S., OTHER COUNTRIES		60	54
U.S.	USA	12	12
Colombia	Colombia	-	22
Russia		26	-
world	mundo	10	20
Iran		12	-
MISCELLANEOUS		0	39
U.N.O.	onu	-	18
any	ninguno	-	10
camilism	camilismo	-	11

FUTURE/FUTURO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score C
TIME, PRESENT, PAST	25	19
SCIENCE, TECHNOLOGY	12	0
UNKNOWN, UNCERTAIN	7	6
BRIGHT, EXCITING	4	0
HOPE, AMBITION, GOALS	9	15
SUCCESS, HAPPINESS	12	13
MARRIAGE, FAMILY, PEOPLE	9	13
WORK, JOB	8	9
SHOCK, FEAR	5	9
STUDY, PLANS	4	7
LIFE, DEATH	5	7
MISCELLANEOUS	0	2
Total Adjusted Scores	1679	1615

Main Components and Responses		US	C
TIME, PRESENT, PAST		413	282
time	tiempo	28	26
present	presente	89	8
now		12	-
there	alla	-	12
proximity	proximidad	-	31
past	pasado	123	12
history		15	-
future	porvenir	13	57
forward	adelante	6	23
look forward		20	-
will come	vendra	-	17
coming	venidero	8	18
tomorrow	manana	42	47
after	despues	-	15
ahead		57	-
distant	lejano	-	16
SCIENCE, TECHNOLOGY		203	0
science		29	-
technology		25	-
space		89	-
stars		10	-
worlds		21	-
energy		12	
Star Wars		17	-
UNKNOWN, UNCERTAIN		122	87
unknown		50	-
uncertain	incierto	39	49
unpredictable	impredecible	-	12
questionable		20	-
unexpected	inesperado	-	20
mysterious	misterioso	13	6
BRIGHT, EXCITING		60	0
bright		32	-
exciting		18	-
better		10	-

		US	C
SHOCK, FEAR		87	126
shock		58	-
disorder	desconcert	-	31
fear	temor	8	13
insecure	inseguro	-	14
incertitude	incertid.	-	15
anxiousness	anhelos	-	24
illusion	ilusion	-	12
preoccupation	preocupac.	-	10
wars	guerras	21	7
STUDY, PLANS		75	100
plans	projectos	38	17
exploration		10	-
study	estudio	-	39
think	pensar	-	27
degree		16	-
doctorate		11	-
univ[illegible]	[illegible]sidad	[illegible]	17

		US	C
LIFE, DEATH		82	99
life	vida	41	71
death	muerte	31	4
end	fin	-	24
heaven		10	-
MISCELLANEOUS		0	36
country	pais	-	11
reality	realidad	-	14
my, mine	mio	-	11

Main Components and Responses		US	C
HOPE, AMBITION, GOALS		146	227
hope,s	esperanzas	44	71
hopeful		43	-
good	bueno	9	40
promise	promesa	-	14
desire	desear	-	17
goal,s	metas	36	58
ideal	ideal	-	11
dreams		14	-
improve	mejorar	-	16
SUCCESS, HAPPINESS		197	186
will happen	sucedera	38	10
progress	progreso	23	33
advancement		10	-
prosperity	prosperidad	8	17
money	dinero	31	22
achievements	logros	-	14
happiness	felicidad	45	26
happy	feliz	10	11
well-being	bienestar	-	14
joy, pleas	alegria	-	13
triumph	triunfo	-	12
positive		13	-
stable	estable	-	14
peace		19	-
MARRIAGE, FAMILY, PEOPLE		159	194
marriage	matrimonio	26	14
love	amor	20	32
wife	esposa	-	21
husband		10	-
children		35	-
sons,children	hijos	-	21
family	familia	22	31
companion	companero	-	15
home	hogar	18	21
house	casa	15	9
people		13	-
man	hombre	-	12
I	yo	-	18
WORK, JOB		135	131
work	trabajo	24	28
career	carrera	63	18
profession	profesion	-	41
job		10	-
development	desarrollo	12	11
do, make	hacer	-	13
help	ayuda	10	10
change	cambio	16	10

APPENDIX II

THE ASSOCIATIVE GROUP ANALYSIS (AGA) METHOD

DATA COLLECTION, ANALYSIS, AND MAIN CATEGORIES OF INFERENCES

- Data Collection, Test Administration
- Data Organization: Scoring Responses, Compiling Group Response Lists
- Main Categories of Inferences, Their Reliability and Validity
    - Group Perceptions, Images, Meanings
    - Subjective Priorities or Importance
    - Overall Similarity in Perceptions
    - Attitudes and Evaluations
    - Relatedness of Themes, Concepts
- Publications of Research Using the AGA Method

ASSOCIATIVE GROUP ANALYSIS

Associative Group Analysis (AGA) is a research method which measures the perceptions, attitudes, meanings, and beliefs of selected social or cultural groups. Rather than using direct questions or scales, AGA draws inferences from the spontaneously emerging word associations of the groups studied. This "continued association" technique, in which the subjects give as many responses as they can think of in one minute per stimulus, produces response material with sufficiently broad foundation without having to use extremely large samples--a requirement that frequently makes socially relevant studies unfeasible and impractical. Generally, samples of 50 to 100 subjects are used to represent each particular group. The samples include preferably equal numbers of males and females. The requirements for representative sampling are fundamentally the same as in any other data collection aiming at generalizable results.

Through careful, systematic selection of stimulus themes, investigations can be focused on any desired problem areas or domains. Several related themes are selected in the representation of each domain in order to observe consistent trends on a broader data base and thus produce more generalizable findings. A strategy has been developed for selecting themes that are representative of the domains for each culture group (Szalay and Maday, 1974).

DATA COLLECTION, TEST ADMINISTRATION

The standard AGA testing conditions of group tesitng, written form of administration, and working with little time pressure nelp promote more spontaneous, meaning-mediated responses. Individual subjects remain anonymous (demographic data being obtained by a brief questionnaire that carries the same code number as the subject's test slips); assurance of this helps to reduce the likelihood of bias in the form of acquiescence, considerations of social desirability, etc.; it also opens up a variety of emotion-laden issues to objective inquiry.

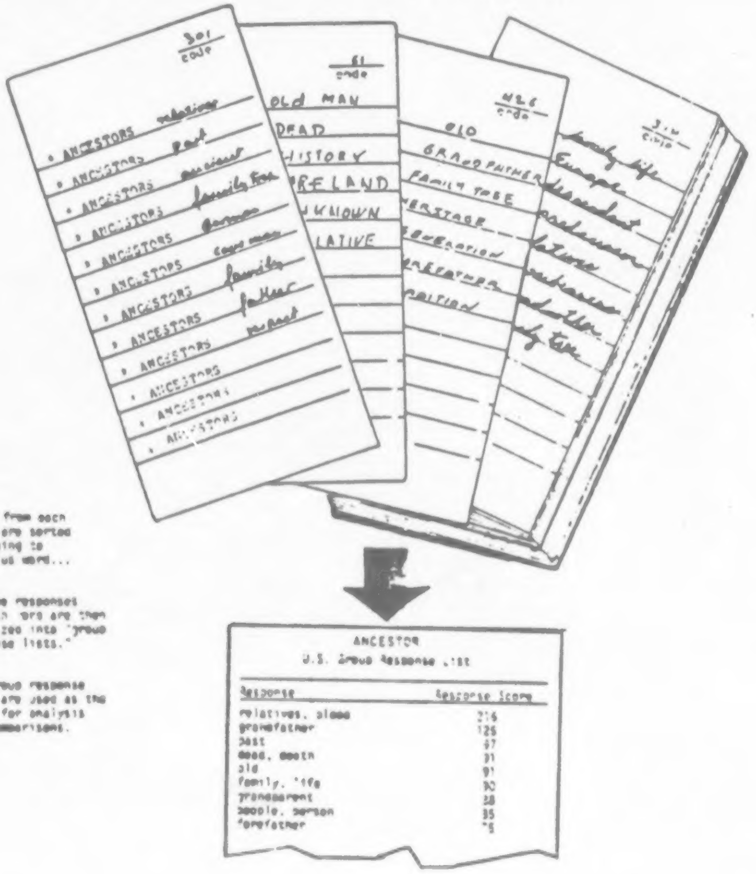
The subjects are asked to write free verbal associations to each of the stimulus words presented on randomly sequenced cards. They receive the following instructions, as well as the test material, in their native language.

> This experiment is part of a study in verbal behavior, and this particular task involves word associations. These are group experiments, and your responses will not be evaluated individually but collectively for your group. Your responses are completely anonymous, and you are free to give your associations concerning any subject. There are no bad or wrong answers, so do not select your responses but put them down spontaneously in the order that they occur to you.
>
> The task is easy and simple. You will find a word printed on each slip of paper. Reading this stimulus word will make you think of other associated words (objects, ideas, issues, etc.). You are asked to write as many separate responses as you can think of in the time allotted. Try to think of one-word responses and avoid long phrases or sentences.
>
> It is important that in giving your responses you always take the given stimulus word into consideration. For example, if the stimulus word was *table* and your answer was *writing*, in giving the subsequent responses you must refer back to *table* and avoid "chain" responses (*writing, pen, ink, blue, ocean, sail*....).
>
> Please work without hurrying, but do you best to give us as many answers as possible. One minute will be given for each word. At the end of each minute I will ask you to go on to the next word. Do not work longer than one minute on any word and do not read ahead or return to others later.

DATA ORGANIZATION: SCORING RESPONSES, COMPILING GROUP RESPONSE LISTS

A logical assumption is that earlier responses are more meaningful than later ones, that the first response has more salience to the subject than the last. This assumption is supported by empirical evidence. The stability of responses obtained at different rank places was studied by comparing the responses obtained from the same group in two separate sessions one month apart (Szalay and Brent, 1967). The responses obtained at higher rank places in the first test showed higher stability in the second test than did the responses ifrst obtained at lower rank places. The coefficients of stability obtained in this comparative study provide the weights for the various rank places. The response socres consist of frequency within 50-member groups weighted by the order of occurrence. The weights beginning with the first response are: 6,5,4,3,3,3,3,2,2,1,1...

The cards are organized by stimulus words, and the individual responses from all the subjects are tallied into group response lists. Certain responses (e.g., *school* to *educated*) will occur to many members of the group; other responses may be given by only one or two members. In order to focus on the shared meaning for a particular group, the responses given by only one person are excluded from analysis.


ANCESTORS
OLD MAN
DEAD
HISTORY
IRELAND
UNKNOWN
OLD
GRANDFATHER
FAMILY TREE
ANCESTOR
U.S. Group Response List
Response
Response Score
relatives, blood
grandfather
past
dead, death
old
family, life
grandparent
people, person
forefather

Cards from each group are sorted according to stimulus word...

and the responses to each word are then organized into "group response lists."

The group response lists are used as the basis for analysis and comparisons.

If we look at associations produced by members of our own culture group, they appear to be just plain common sense. We tend to feel that everybody would produce similar responses and that the responses do not tell us anything new. This impression is probably the major reason that the potential information value of associative response distributions has not been clearly recognized in the past. The systematic exploitation of associations as an important information source is the central objective of the AGA method. The feeling that everybody would produce similar responses is a culture-bound impression. This becomes apparent if we compare associations obtained from groups with different cultural backgrounds. A comparison of U.S. and Korean responses to the stimulus *ancestors*, for instance, shows that the most frequent U.S. response *relative* occurs only down around the middle of the Korean response list. Of the five most frequent Korean responses, only two, *grandfather* and *forefather*, occur to the Americans. Both lists contain numerous responses which have high scores or salience for one culture group and low or no salience at all for the other group. A quick glance at the most frequent responses readily reveals that they are not accidental, but deeply rooted in the cultural background, religious-moral philosophy, life conditions, and contemporary experiences of the respective groups.

U.S. AND KOREAN GROUP RESPONSES TO *ANCESTORS*

U.S. GROUP		KOREAN GROUP	
Response	Response Score	Response	Response Score
relatives, blood	216	grandfather	420
grandfather	126	rite	198
past	97	forefather	125
dead, death	91	grave, visit	106
old	91	veneration	84
family, life	90	elders	82
grandparent	88	Tau gun	81
people, person	85	burial ground	77
forefather	75	great grandfather	77
history	69	father	58
before, -me, -us	56	geneology	58
ancient	54	generation	55
descendant	52	day gone by	49
family tree	48	primitive man	35
grandmother	47	respect	34
predecessor	45	human being	33
father	34	founder	31
long ago	32	relatives, blood	31
heritage	31	history	30
Indians	26	family, life	28
Ireland, ish	24	tradition	28
tradition	23	ties	25
caveman	18	serve	24
great	17	other	23
forebearers	16	deceased	19
German, y	15	home	19
great grandfather	15	lineage	18
foreign, er	14	hill	17
generation	13	I	14
Neanderthal	13	dead, death	14
early, ier	11	habit	12
Java man	11	senior	11
Adam	10	vanity	11
Europe	10	country side	10
other	10	posterity	10
worship	10	clan	9
American	8	Lee Dynasty	9
year	7	Lee Sun -sin	9
unknown	6	Park Hgokkose	8
geneology	6	King Sejong	7
respect	6		
man	5		

Each group response list represents a rich information source reflecting the group's characteristic understanding of the stimulus word, including perceptual and affective details which are frequently unverbalizable and below their level of awareness. Actually, a systematic examination of such response lists has shown that every response contains a piece of valid information about the group's characteristic understanding and evaluation of the stimulus word. Responses with a sizable score value (10-15) are rarely accidental. Using conservative estimates, score differences of 18 can be considered significant at the .05 level, score differences of 24 at the .01 level. The wealth of information provided by the group response list is impressive, since even small score differences can have significant implications for communication and choice behavior (Szalay et al., 1972).

MAIN CATEGORIES OF INFERENCES, THEIR RELIABILITY AND VALIDITY

For the identification of various psychocultural characteristics, several analytical procedures have been developed, relying on the group response lists as the main data base.

GROUP PERCEPTIONS, IMAGES, MEANINGS

One procedure relies on content analysis and provides for the identification of the main meaning components and their characteristic saliences. The meaning components are obtained by asking judges with backgrounds comparable to those of the groups from which the responses were obtained to group the responses into clusters.

Each category is described by a score and by a label to indicate its content. The category score is the sum of the scores of each subsumed response and expresses the importance of the category for a particular group. If a category yields a high score for a group, it may be said that the category constitutes an important meaning component of that theme for that group.

Using this procedure to analyze the stimulus theme *ancestor*, for example, we find a sizable group of responses dealing with "rites, veneration, and worship." The overwhelming majority of these responses come from the Koreans while only a few of the American responses fall in this category. A modest familiarity with the cultural background of the Koreans makes it obvious that this component reflects the traditional ancestor worship and shows how salient this cultural element is in the minds of contemporary Korean citizens. Another group of responses identified by the judges concerns the past and other time references, indicating that ancestors belong very much to past, ancient times in the minds of our American respondents. This is less the case with the Koreans, probably because active veneration and worship is still part of contemporary religious practices. Another cluster of related responses involve references to foreign, predominantly European countries. These responses come practically exclusively from Americans and show their awareness of their foreign ancestry. Naturally this component of cultural meaning is essentially missing from the Korean image of ancestors. Through this process of content analysis, the judges assign all responses to main response categories of U.S. and Korean cultural meanings.

CATEGORIZATION OF U.S. AND KOREAN RESPONSES TO *ANCESTORS*

RITES, VENERATION, WORSHIP	score US	score K	TIME: PAST,OLD	score US	score K	PEOPLE, FOREIGNERS	score US	score K
worship	10	-	past	97	-	American	8	-
respect	6	34	old	91	-	Europe	10	-
veneration	-	84	before,-me,-us	56	-	German,-y	15	-
serve	-	24	ancient	54	-	Ireland,-ish	24	-
great	17	-	long ago	32	-	Indians	26	-
rite	-	198	early,-ier	11	-	foreign,-er	14	-
other	6	44	unknown	6	-	human being	-	33
			days gone by	-	49	man	5	-
			year	7	-	people,person	85	-
			posterity	-	10			
	39	384		354	59		187	33

In the case of the responses to ancestors the judges have used ten categories to identify the most salient components of the groups' contemporary meanings of Ancestors. The scores the various components accumulated in this process reflect the subjective salience of each component for the cultural groups compared. The main content categories obtained by this analysis describe the total subjective meaning of the theme in terms of the main components characteristic of each group's understanding. Because there is usually a difference between the two groups in their level of responding, the category scores are converted to percentages of the respective total scores in order to make them directly comparable.

PERCEPTION AND EVALUATION OF ANCESTORS BY AMERICANS AND KOREANS

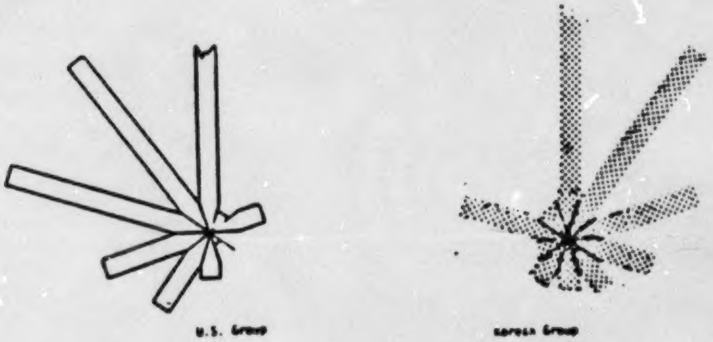
Meaning Components	U.S. Group Score	U.S. Group %	Korean Group Score	Korean Group %
Time: Past, Old	354	20	59	3
Relationship, Family Tree	335	19	196	9
People, Foreigners	187	10	33	2
History, Tradition	152	8	84	4
Prehistoric Man, Ape	73	4	35	2
Forefathers, Grandparents, Relatives	546	30	824	39
Rites, Veneration, Worship	39	2	384	18
Grave, Dead	91	5	233	11
Legendary Figures	-	0	52	7
Miscellaneous	25	1	108	5
Total Scores (Dominance)	1,802		2,100	

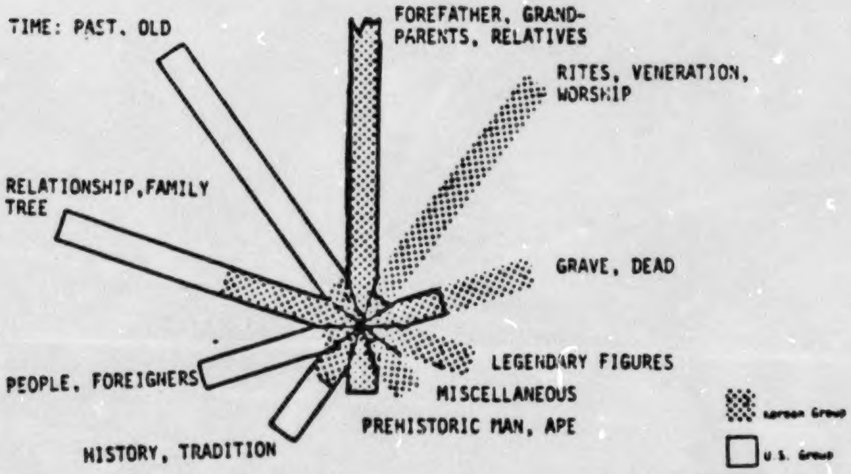
The reliability of the content analytic method was tested by comparing the performance of five judges working independently from each other. The interjudge reliability measured by product-moment correlation across 76 categories was .7. The validity of such inferences on particular single meaning components cannot be directly assessed because simple criterion measures are not available. There are, however, findings which show, for instance, that the salience of these meaning components provides valid predicitions on the meaningfulness of messages in intercultural communications. Communication material that capitalized on salient components of cultural meanings was judged by members of this culture as relatively more meaningful than comparable communication material produced by cultural experts (Szalay, Lysne, and Bryson, 1972).

Another way to present the results of content analysis is the semantograph. It shows the main categories of group meaning by using radially arranged bars. The dotted bars represent the main components of Korean interpretation and the striped bars the main components of U.S. interpretation. Where the bars are similar in length, substantial agreement exists between U.S. and Korean responses. The bars are arbitrarily arranged so that those on the left of the semantograph show meaning components especially strong (salient) for the U.S. group and those on the right show meaning components especially strong for the Korean group. This presentation is designed to help the reader to recognize components on which his own group and the other culture group are in agreement or disagreement.

ANCESTOR

Main Meaning Components
for U.S. and Korean Groups





U.S. and Korean Groups' Main Meaning Components in Combined Presentation

IDENTIFICATION OF DIFFERENTIAL RESPONSE TRENDS

The strategy of this method goes beyond a comparative presentation of single words or pictures. Actually, we use clusters of word samples in the representation of larger domains for which there may be several hundred words in the vocabulary. The main trends of cultural conceptualization and priorities emerge then from consistent response trends which are observable across several themes used in the representation of the domains.

A computer-based matrix evaluation of responses produced to selected stimuli provides a more global picture of the general response trends differentiating two groups. In this analysis we use a stimulus-response matrix in which the individual stimuli represent the heads of the columns and the responses, the rows. The response scores constitute the cell values and the row totals represent the total score a particular response accumulated across all the stimuli included in the analysis. These row totals show the salience of a particular response in the context of all the stimuli used in the representation of a given semantic domain. A comparison of the row totals in the matrix of each group offers a simple method for the identification of different perceptual trends. The analysis is limited to responses whose score goes beyond a certain magnitude (e.g., 30 or more). The matrices contain several thousand responses and are too lengthy for presentation, but the example below may help to visualize the data matrix.

Responses	Theme 1	Theme 2	Theme 3	. . . . .	Row Totals
abacus	0	6	0	. . . . .	6
abandon	6	0	12	. . . . .	18
advise	8	21	0	. . . . .	440
.	.	.	.	. . . . .	.
.	.	.	.	. . . . .	.
.	.	.	.	. . . . .	.
zenith	0	10	0	. . . . .	25
Column Totals	892	1012	752	. . . . .	11,793

To facilitate the review of response trends, we again use the content analysis approach to group the related responses together. These matrices have been used to compare ethnic-racial groups, pictorial versus verbal stimuli, and before-after reactions. The responses of different racial or cultural groups can be compared to identify response trends which differentiate the two groups. A comparison of reactions produced before and after a specific event (e.g., a film presentation) can be used to identify which perceptual and attitudinal trends were strengthened and which lost salience.

SUBJECTIVE PRIORITIES OR IMPORTANCE

How important a certain subject, theme, idea, or issue is to a particular group can be inferred from the number of responses they give to it as a stimulus word. The dominance score, simply the sum of the scores of all responses elicited by a particular theme or domain, is used to measure the subjective importance. This measure is analogous to Noble's m measure of meaningfulness. The priorities of different social or cultural groups can be compared by looking at their dominance scores on the same concepts. Dominance scores reveal group-specific priorities not only on single issues but also for larger domains, as shown in the example below.

DOMINANCE SCORES OF BLACK AND WHITE GROUPS

Domain and Themes	White	Black	Domain and Themes	White	Black
ISMS			SOCIAL PROB.		
democracy	636	449	society (U.S.)	316	342
socialism	396	280	social class	402	475
capitalism	362	298	social justice	376	378
communism	733	502	social progress	260	334
mean	532	382	mean	338	382
NATION			NEEDS		
nation	661	591	goal	514	581
United States	877	765	expectation	236	298
patriotism	508	222	desire	621	701
Americans	605	648	valuable	832	876
mean	663	556	mean	551	614

The results in this table come from a more inclusive study in which samples of Black and White blue-collar workers were compared on the relative importance they assigned to 60 selected themes in 15 major domains. The table includes domains on which the groups showed the greatest differences. The Black group shows more concern with social problems and needs, while the White group places more emphasis on political isms and nationalism.

The group-based dominance scores have been found to be highly culture-specific (Szalay, Moon, Lysne, and Bryson, 1971) and have a reliability of 93 calculated from a test-retest comparison of 40 themes.

More information on the dominance scores can be found in Communication Lexicon on Three South Korean Audiences (L.B. Szalay, W.T. Moon, and J. Bryson, American Institutes for Research, Kensington, Md., 1971).

OVERALL SIMILARITY IN PERCEPTIONS

To measure the extent to which two groups, cultural or social, agree in their perception and understanding of a particular theme, idea, or issue like birth control or socialism, the coefficient of similarity is used. Similarity in subjective meaning is inferred from the similarity of response distributions measured by Pearson's product-moment correlation. Close similarity (high coefficient) means that the high frequency responses produced by one group are also high frequency responses for the other group; similarly, the low frequency responses produced by one group will generally be the same as those produced by the other group.

INTERGROUP SIMILARITY BETWEEN BLACK AND WHITE GROUPS

Domain and Themes	r	Domain and Themes	r
EDUCATION		NEEDS	
school	.90	goal	.38
knowledge	.88	expectation	-.47
educated	.92	desire	.76
to learn	.79	valuable	.90
mean	.88	mean	.53
FAMILY		SOCIAL PROBLEMS	
father	.80	society (U.S.)	.38
mother	.92	social class	.50
family	.84	social justice	.15
home	.79	social progress	-.04
mean	.84	mean	.25

In the example above, the problem areas or domains are presented in descending order of agreement. The reactions of the Black and White groups were most similar in the areas of education and family. The problem areas showing least agreement, social problems and needs, are the same areas in which the dominance scores reflected more concern among the Black group.

The reliability of the coefficient of similarity measure was tested by comparing two groups obtained by splitting a larger group randomly into two halves; the coefficients produced on a sample of themes was then averaged. In a comparison of two split-half groups on 26 themes, a correlation of 173 was obtained recently. In an earlier comparison an *r* of .82 was obtained claculated over 40 themes. A closer examination reveals that the coefficeint depends a great deal on the particular theme under consideration. Themes that are specific and concrete produce steep response distributions characterized by a few widely shared responses, or meaning elements. The theme *family*, for example, is specific and concrete and for everybody to a certain extent it involves father and mother. The themes *concern* and *anxiety* are less definite, and instead of everybody agreeing on a few particularly salient responses, people produce a broad diversity of responses. In this situation, low correlation does not necessarily indicate low reliabiltiy of the measure but may be a consequence of the indeterminate nature of the theme. In such a situation the stability of the measure may be better estimated by considering how stable a coefficient is within particular themes rather than across all themes. To assess this stability, the coefficients obtained on the same themes for the two split-half groups were correlated over the 26 themes and produced an *r* of .89.

The similarity measure is described in more detail in Priorities, Meanings and Psychocultural Distance of Black, White, and Spanish American Groups (L. B. Szalay, R.E. Williams, J. A. Bryson, and G. West, American Institutes for Research, Washington, D. C., 1976) and in "Psychological Meaning: Comparative Analyses and Theoretical Implications" (L.B. Szalay and J.A. Bryson in Journal of Personality and Social Psychology, 1974, 30:6, 860-870).

Intragroup Homogeneity

A comparison of split-half groups shows how much agreement exists within a particular group on a particular stimulus theme. As previously mentioned this intragroup agreement depends to a certain degree on the determinate or indeterminate nature of the stimulus.

A second factor influencing the value of the coefficient is the size of the group. Based on 32 themes in the domains of family and health, mean coefficients were calculated using sample sizes of 13, 26, 52, 78, 104, and 156. They showed a distinct increase with the size of the groups compared. The rate of the increase is fast if we increase the size of small samples. For instance, an increase in sample size from 13 to 26 produced an increase of 27 points in the coefficient, while an increase from 52 to 104 produced an increase of only 9 points. Thus, there is a distinct decline in the growth rate in the case of large samples, and the coefficients come close to their plateau with a sample size of 200. Correlations do not generally increase just because the base of their calculation is extended. An explanation is likely to be found in the nature of mechanics of the calculation; the relatively large number of 0 scores obtained with a small sample decreases the correlation value.

Another interesting and important characteristic of the homogeneity coefficient is that it varies with the characteristics of individual themes. The variations are apparently explicable by the fact that some themes and domains are more concrete, definite, tangible (e.g., car, money), while others are more indeterminate, unobservable, abstract (equality, expectation). These variations may be illustrated by calculating coefficients of homogeneity on 16 themes in the family domain (family, mother, father, home, etc.) using three different sample sizes: 13, 52, and 156. In contrast to the wide range of variation (-.12 to .70) observed at the level of smallest sample, in the case of the largest sample the range was narrower (.72 to .96). As a tentative explanation we are inclined to suggest the phenomenon of "cultural sharing" (D'Andrade, 1959). It follows from the rationale of this sharing phenomenon that larger groups, which provide a broader basis for observations, can be more completely described than smaller ones. These data underscore the importance of working with a sample size of at least 50.

ATTITUDES AND EVALUATIONS

How people evaluate ideas and events---ERA, arms embargo, human rights, legalization of marijuana--- can be assessed without asking them directly. The evaluative content of specific themes is inferred from the relative dominance of positive or negative responses. Two judges working independently assign the responses to positive, negative, or neutral categories. An index of evaluative dominance (EDI) is then calculated by the following formula:

$$\mathrm{EDI} = \frac{\Sigma \text{scores of positive responses} - \Sigma \text{scores of negative responses}}{\Sigma \text{scores of all responses}} \times 100$$

EVALUATIVE DOMINANCE INDICES FOR U.S. AND KOREAN GROUPS

Theme	U.S. Group	Korean Group
family	25	22
proud	12	28
educated	51	51
knowledge	50	44
offense	-27	-53
capitalism	10	-4
communism	-14	-32
equality	19	20
poor	-58	-28
beggar	-63	-42

A higher index implies more intense group evaluation, in either a positive or negative direction. The above example shows that Koreans are more negative in their evaluation of political systems, particularly communism. Their less negative evaluation of poverty and beggars may indicate more familiarity with or tolerance of these problems.

The EDI measure is described in A Study of American and Korean Attitudes and Values Through Associative Group Analysis (L.B. Szalay, D. A. Lysne, and J. E. Brent, American Institutes for Research, Kensington, Md., 1970) and in "Attitude Measurement by Free Verbal Associations" (L. B. Szalay, C. Windle, and D.A. Lysne, Journal of Social Psychology, 1970, 82, 43-55).

A direct method of assessing attitudes can also be used. It involves asking the respondents to give a general evaluation of each stimulus word after performing the verbal association task. To express whether the words mean something positive, negative, or neutral, they use the following scale:

3 - strongly positive, favorable connotation
2 - quite positive, favorable connotation
1 - slightly positive, favorable connotation
0 - neutral or ambivalent feeling tones
-1 - slightly negative connotation
-2 - quite negative connotation
-3 - strongly negative connotation

A mean group attitude score is obtained for each stimulus word. Distance in evaluations is then measured by Pearson's r coefficient comparing two groups across stimulus words.

RELATEDNESS OF THEMES, CONCEPTS

How people relate things---e.g., birth control to imperialism or peace---is highly characteristic of their way of thinking, of their world view. The index of interword affinity (IIA) measures the relationship of one theme (A) to another (B) for a particular group. It is based on the relative weight of responses in common for the two themes under consideration. The formula for the affinity of theme A to B is as follows:

$$IIA_{A\rightarrow B} = \frac{\text{score for responses in common to A and B} + \text{score for direct elicitation (A-B)}}{\text{total score for theme A}} \times 1{,}000$$

AFFINITY RELATIONSHIP OF MOTIVATIONAL AND ECONOMIC THEMES FOR BLACK (B) AND WHITE (W) GROUPS

STIMULUS WORD A	Group	STIMULUS WORD B AND DIRECTION OF RELATIONSHIP															
		Goal		Expectation		Desire		Valuable		The rich		The poor		Unemployment		Prosperity	
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A
Prosperity	W	163	216	182	111	134	214	167	358	259	511	131	252	96	102		
	B	190	361	243	237	151	346	139	398	202	521	157	363	131	263		
Unemployment	W	27	21	0	0	53	50	60	76	158	160	156	204				
	B	117	110	161	85	82	94	87	124	179	210	227	313				
The poor	W	66	48	23	8	146	123	97	110	307	291						
	B	178	105	319	97	156	154	122	131	270	233						
The rich	W	82	63	39	21	103	96	237	323								
	B	134	108	193	80	200	196	308	375								
Valuable	W	136	84	76	22	211	157										
	B	198	131	158	54	234	203										
Desire	W	220	182	310	113												
	B	132	110	203	87												
Expectation	W	89	237														
	B	97	224														

The matrix shows the relationship of eight themes from the motivational and economic domains. The generally higher indices for the Black group suggest a stronger relationship between motivational themes and economic matters. On the relationship of single themes, the table shows that the Black group sees a relationship between expectation and unemployment, which does not emerge from the White group.

The associative affinity index, a modified relatedness measure similar to those reviewed by Marshall and Cofer (1963), was developed for use with continued associations. The reliability of this index in split-half comparisons was in the range of .90 (Szalay and Windle, 1968). In a recent comparative study (Szalay and Bryson, 1972), the validity of this measure was estimated based on the correlations of this measure with other independent measures: similarity judgment .73; judgment of relationship .77; grouping task .84. The calculations were based on 66 index pairs.

More information on the affinity measure can be obtained in Communication Lexicon on Three South Korean Audiences (L.B. Szalay, W.T. Moon, and J.A. Bryson, American Institutes for Research, Kensington, Md., 1971) and in "Psychological Meaning: Comparative Analyses and Theoretical Implications" (L.B. Szalay and J.A. Bryson, Journal of Personality and Social Psychology, 1974, 30:6, 860-870).

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